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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME VI.

MISSION HOUSE, 53 FIFTH AVENUE,

NEW YORK.

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WOMAN'S WORK FOR WOMAN

VOL. VI. FEBRUARY, 1891. No. 2

BOUND VOLUMES of *W. W. W.* for 1890, in a little better shape than any year before, can be had for $1.

IT is the pleasant fact that the *Children's Work for Children* subscription list was longer in December than ever in the same month before. The pretty bound volumes for 1890 are worth twice the sixty cents they cost.

THE *C. W. C.* silver stars are captivating little folks all over the Presbyterian United States and, once in a while, a grown-up is much surprised and puffed up on receiving one.

THE first woman's prayer-meeting of the new year held in the Mission House, gained both in attraction and profitableness by the presence of representatives from several non-Presbyterian Boards.

A PECULIARLY dear little son was sent on Christmas Eve to Mrs. B. B. Brier, who is at her father's in Rankin, Ill. Shall not the God of the widow and the fatherless hear our petition for them?

MISS NOYES, who has been such a prop in educational work at Canton the last eighteen years, has been dangerously ill; and Mrs. Samuel Jessup, of Syria, now temporarily at Montrose, Pa., has also been lying in a critical condition. By the good hand of our God upon them, both these missionaries are thought to be on the way to recovery.

JUST after the new year opened, our missionaries at Wounded Knee, Miss Dickson and Miss McCreight, were hard at work in the hospital, nursing both soldiers and Indians who were wounded in the battle.

WE trust our friend in Hamadan will forgive us for calling attention to that village touring she has described (p. 45); but, really, did you *ever* before hear of a priest in an Oriental country inviting a woman to assist him in a funeral service? Or is it very common for priests to respectfully escort a lady attended only by their simple countrymen, out of their village? And, as soon as school is out, are not all teachers entitled to a little rest? Altogether, would not Mr. Benjamin himself call it a shining illustration of taking "customs" as we find them and, in sympathy with the people, seeking their good? Our missionaries furnish many examples of that spirit.

THE Shah himself honored our girls' school at Teheran with a personal visit in November last. He had previously promised an annual gift of one hundred *tomans* ($150), both to the boys' boarding-school and to that for girls, and one year's payment has been received.

AN interesting legacy is that lately received by the Sioux Women's Missionary Societies of the Santee Agency. It consists of several scarce and valuable deer skins, which were bequeathed by one of their members in behalf of the cause dear to her heart.

"HOW is this, oh Christians? Has God spread a tent over you, of all the people in this city, to preserve you from death?" This was the exclamation of the Mohammedan official at Hums, in North Syria, because out of the great number who died there of cholera in the autumn, only two were connected with the mission, although many others were attacked.

BUT now the dreaded disease has reached Tripoli, in Syria, where are two missionary families and three ladies in the school and where as early as November 10, Mrs. Nelson wrote:

> Business is at a standstill. Everywhere on the streets little groups of grave-faced men are seen standing about, talking together, and the one theme on every tongue is "the cholera."

LATEST from Syria, December 16: "Cholera is spreading. We do not propose to leave our posts."

Woman's Work in the Far East is the title of a semi-annual magazine which was projected by missionary ladies at the Shanghai Conference. Price, 50 cents. Addressed, "Care Presbyterian Mission Press, Shanghai."

A PEKING missionary writes:

I cannot begin to tell you what great misery there will be through all North China by the rains this year. We feel sorry when we hear that so many people were drowned by the floods, but we might feel glad, for they have escaped the inevitable suffering that is in store for those who remain.

THE new quarters of our Peking ladies, Miss Newton, Dr. Sinclair, and Miss McKillican, are a little more than a mile from their former location. The street is lined with shops, every one of which sells pipes. It is too narrow for carts to pass and pedestrians are often crowded to the wall by camel trains. The Chinese characters on one side of the dispensary gate signify, "Women's and Children's Healing Garden," and on the other, "Diseases looked at every day."

A LETTER dated November 17, 1890, has been received from Mrs. Crossette, from Chinanfoo, where she and the Van Schoicks, who went out in company last fall, have a happy winter home. Mrs. Crossette marks with thankfulness the changes of years since she was the only white woman in Tungchow, where she lately participated with that station in the joy of seeing five Chinese men ordained to the Gospel ministry. Her old pupils, now grown men, bow to the ground to do her reverence and her Chinese is fast coming back.

LIKE the Church of God founded by Abraham amidst the idolatry of his day was the Church of twelve members organized in the bosom of idol worship, ages old, at Yeung Kong, South China, the 28th of September last. It will be remembered that the Gospel was first preached there five years ago and five persons were baptized there in October, 1889.

LATEST intelligence from Wei Hien is Mr. Laughlin's letter, written since Annual Meeting in October. He reports 1,500 applicants for baptism in Shantung and that the rite had been administered to 500 persons since the previous meeting.

THE ladies announced as at Chiningchow and Ichowfu may be said to be only half there, having been preceded by their husbands, who are temporarily living in these cities in houses without glass or floors. They expect to be joined in the spring by their families, who are spending the winter at Chinanfoo.

A NICE thing that one of our ladies in Tokyo did: invited all the newly-elected Christian members of Parliament to her house to tea. Thirteen out of the fifteen accepted, meeting Japanese and foreign friends there. The wife of one and mother of another were her former pupils and with appropriateness this missionary calls upon Christian women in the empire to join her in daily prayer for God's help to these men in their public career.

THE teachers who inconveniently traveled five miles a day all the fall, between Tsukiji and the united school in Tokyo, the Joshi-Gakuin ("a girl's higher school"), were to move during the holidays, Graham Hall being ready and the chapel promised for January. Miss Leete says that after teaching their classes in such out-of-the-way places as dining-rooms, halls and bedrooms, they will hardly know how to adapt themselves to an airy, convenient building. Miss Bigelow has gone to Kanazawa to care for Miss Porter's school, while the latter takes a year's furlough.

REV. HENRY FORMAN, of Saharanpur, India, reminds us that:

Not an institution in all these centuries has the Hindoo or Mohammedan erected for the relief of the leper, the blind or pauper, unless, possibly, some recent spasmodic effort in imitation of Christian work. A copper coin or a handful of grain given the beggar, or, on a rare occasion, a blanket as he shivers in the cold is the extent of their charity and even these beggarly and beggar-making pittances are almost always given with the thought that they secure *merit* and will weigh in the last account with God.

The Hindoos have one institution for the aged and decrepit in Allahabad and only one — it is for aged and decrepit *cows!*

HABENA is the rightful chief of a district on Aneityum, in the New Hebrides, but for years has been a missionary teacher on Futuna, leaving his honors to be worn by one of his kindred. His wife died in 1889 in hope of a better life, though she had enjoyed a domestic happiness immeasurably above that of most of her race. Her husband was in sore grief at her death, but he said his "heart was not weak to carry on the work of the Lord in Futuna."

OUR MISSIONARIES IN CHINA

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city), *China*.
All letters for the Shantung Province should be sent to the Port, *Chefoo*.

Miss E. M. Butler,	Canton.	Miss Mary E. Cogdal,	Shanghai.	Miss Emma F. Boughton,	Wei Hein.
Dr. Mary H. Fulton,	"	Mrs. J. M. W. Farnham,	"	Dr. Mary Brown,	"
Mrs. Frank P. Gilman (of Hainan),	"	Mrs. Geo. F. Fitch,	"	Mrs. F. H. Chalfant,	"
Mrs. B. C. Henry,	"	Miss Mary A. Posey,	"	Dr. Madge Dickson,	"
Miss Louise Johnston,	"	Miss Emma F. Lane,	Nanking.	Mrs. W. R. Faries,	"
Mrs. John G. Kerr,	"	Miss Mary Lattimore,	"	Mrs. J. H. Laughlin,	"
Miss Harriet Lewis,	"	Mrs. Charles Leaman,	"	Mrs. Crossette,	Chiningchow.
Mrs. W. H. Lingle,	"	Dr. Effie Dean Worley,	Soochow.	Mrs. S. A. Hunter,	"
Mrs. E. C. Machle,	"	Mrs. J. H. Judson,	Hangchow.	Mrs. I. L. Van Schoick,	"
Mrs. J. C. Melrose (of Hainan),	"	Mrs. Geo. S. Hays,	Chefoo.	Mrs. W. P. Chalfant,	Ichowfu.
Miss Harriet Noyes,	"	Mrs. Paul D. Bergen,	Chinanfoo.	Mrs. W. O. Elterich,	"
Mrs. Henry V. Noyes,	"	Mrs. John Murray,	"	Mrs. C. F. Johnson,	"
Mrs. J. M. Swan,	"	Mrs. J. B. Neal,	"	Mrs. C. A. Killie,	"
Mrs. J. C. Thomson (Macao),	"	Mrs. W. M. Hayes,	Tungchow.	Mrs. B. C. Atterbury,	Peking.
Mrs. O. F. Wisner,	"	Mrs. C. W. Mateer,	"	Mrs. A. M. Cunningham,	"
Mrs. John Butler,	Ningpo.	Mrs. Chas. R. Mills,	"	Miss Janet McKillican,	"
Mrs. W. J. McKee,	"	Mrs. E. G. Ritchie,	"	Miss Grace E. Newton,	"
Miss Annie R. Morton,	"	Miss Fanny Wight,	"	Dr. Mariam Sinclair,	"
Mrs. V. L. Partch,	"	Miss Emma Anderson,	Wei Hien.	Mrs. J. L. Whiting,	"

In this Country: Mrs. A. Fulton, Ashland, O.; Mrs. J. N. Hayes, Hensonville, N. Y.; Mrs. Leyenberger, Wooster, O.; Mrs. F. V. Mills, Windsor, Conn.; Dr. Mary W. Niles, Bloomfield, N. J.; Mrs. Nevius, Ovid, N. Y.; Mrs. J. N. B. Smith, Moro, Ill.; Mrs. W. White, Mt. Vernon, N. Y. Mrs. R. E. Abbey is *en route* for America.

MEDICINE THE HANDMAID OF MISSIONS.

When I went to Canton eight years ago I found two young women engaged in medical studies in the hospital class. They had just commenced and, fortunately, were upheld in this new departure by Muh Shui, Dr. Kerr's medical assistant, an elder in our Church and a preacher as well as doctor. Without his help, opinions of other members of the class and the annoyances which they met might have discouraged them. Since then, several others have studied. Six have taken a three-year course. This year, for the first time, formal certificates have been given to the hospital class and two young women who have been with me the past four years received certificates in June. One of these remains in the Canton Hospital as an assistant. She is neat and orderly in her ways, kind, gentle and firm with the patients, earnest as a Christian. She has served as a most efficient helper in Sunday-school and Dr. Kerr writes: "We have much confidence in her. I hope she will be useful to the work for a long time." She herself writes, through a Chinese friend, as follows:

"Your kind letter sent from Japan was duly received. I am very glad to know that you are well and I thank you for your good advice and teaching. I am working all the time in the hospital since you left here, but my unskillfulness is so great and my knowledge is so limited that I greatly fear my unsatisfaction to Dr. Kerr is too great. This thought makes me feel quite unhappy. I hope you will pray that God may help me. I also pray that God may give you a very pleasant journey and that you may find your dear father and mother well. The blind girls are all quite well. They learn very fast, they can remember whatever they have heard in the church and can repeat it in the next week." . .

Last fall the medical class took a new start under Dr. Mary Fulton's care. Eight girls are now enrolled.

Last spring I took a journey into the districts of San Ui and San Ning. One of the two young women who was studying eight years ago is practicing in a large town of San Ui, where a number of men are confessing Christians, but only one woman besides herself. She had given me cordial invitations to visit her; so I went and was entertained in her house with every hospitality. We had a houseful of visitors from morning till night.

Immediately on my arrival she said: "A Lan will be so pleased to see you." I remembered A Lan as a bright little girl, a hospital patient who had showed great interest in learning to read. It was not long before A Lan appeared at the outer door and made her way with difficulty across the crowded room to my side, where she maintained her position during the greater part of my stay. Her face was aglow with interest. She had grown tall and looked like a young lady. Alas, her feet, formerly so comfortable, had been put into bandages. "Do you not wish to go back with me to boarding school?" I asked. "Yes, I *do*," she replied, "but my mother has bound my feet and I cannot walk to the boat as I did before." My host told

me that her mother had determined to engage her now and did not consider it proper that she should go far from her own door. I asked A Lan if she remembered what she had learned in the hospital. Yes, indeed, she remembered the Commandments, Lord's Prayer, prayed night and morning and offered thanks before eating. Then I said: "You love Jesus and do not worship idols any more?" The tears came into her eyes as she replied: "I love Jesus, but my mother makes me light the incense at the idol's shrine. I worship with my *hands*, but *not* with my *heart*." Poor child! Bitter trials had come to her home since last I saw her. Her brother had died and his widow, because crossed by her mother-in-law, had committed suicide, first killing her only child. Hence the house, a large and comfortable one, was regarded as haunted by the neighbors and few there were who did not fear to cross the threshold. Though I would not dare to say that A Lan is a Christian, she did seem to receive comfort and support from leaning on Christ.

I remained with my former student two days, seeing, among others, a number of former patients. A day or two before I left Canton, last June, she called to say good-by, bringing a parting gift which pleased me very much. It was a pretty pair of shoes which she had made for one of the little blind girls, thus not only showing her kindly feeling for me, but a helpful spirit and appreciation of the work of benefiting the blind.

Some five years ago, I suppose, a bright-faced girl came to the hospital to be healed of a long-continued and very painful disease of the leg. She had been in the hospital but a few days before her interest in spiritual truth became manifest. She was eager to hear whatever was taught and in a few weeks, with face aglow, she told me she loved the Saviour and wished openly to confess him. The session to whom she applied were well satisfied with her examination. However, she became acutely and alarmingly ill and could not be present with the others, but received baptism and the communion in her room. The Lord was pleased to restore her from this attack. Her chronic disease was so extensive that it was feared only amputation could work an ultimate cure. Having understood this from the physicians, she made request of several native Christians that they would unite with her in praying that she might be healed without resorting to such extreme measures. Her prayer was granted and, after months of treatment, the limb entirely healed. Later, she entered the woman's training school. I remember one Thanksgiving Day going into the service of praise conducted by Miss Butler. The time was very fully used by one quickly followed by another giving reasons for gratitude to God. I was deeply impressed by all, but particularly call to mind her tender words.

During the illness of one of our mission, she made an efficient nurse; her own sickness had taught her how to care for others. She is now a teacher in one of the day schools which Miss Butler superintends. Her little one is a baptized member of our flock.

On the same trip of which I spoke I spent several days at the home of the mother of one of our preachers. He, a faithful, spiritual Christian, told me how the Lord had led him step by step into a knowledge of the Way. He had just taken the second prize in a contest proposed by Chinese Christians for the best papers prepared on daily Scripture reading for the year. He felt that there was no glory in it since one of our Bible *women* had taken the first prize. I was delighted that she took this prize for many reasons — I have a warm personal attachment for her. She gave me several Chinese book marks upon which she had written some of her favorite texts. One was, "Woe is unto me if I preach not the Gospel."

But I wander from my purpose, which was to tell of the preacher's sister. She came to see me. All day she sat with me in the little house assigned me and as the room was thronged with people she would help me talk. Many of the women did not understand the Cantonese and as I gave the message she would repeat it in the local dialect in warm accents. It was difficult to believe that she herself was not a Christian. She is very much interested in all Christian truth and desirous of obtaining a Christian education. Her heart was sad because her mother-in-law was so opposed and would beat her if she was not faithful in offering incense to the gods. She had charge of a little adopted daughter of her brother's, who was receiving most excellent care and attention. I cannot forget her sweet, sad and earnest face. Help me to pray for her that the Spirit may continue to strive with her and that no temptation may overtake her greater than she is able to bear. Many in

that district are returned Californians. I long for Christian sisters there to teach the wives and mothers, that they may become helps instead of hinderers to men who have been taught in America.

Years ago, a poor little girl was brought to the hospital and then deserted by her relatives as a useless article. The hospital always uses vigilance to prevent waifs being thrown upon our care and rarely is unsuccessful. This poor child had lost both feet from frost. Though it is not cold enough to snow, I have known several instances of loss of feet or portions of them from cold. Dr. Kerr gave her every care in healing the stumps and had little leather shoes made to fit them which gave her something of the appearance of a person with bound feet. He then placed her in the foundling house in Hong Kong, an institution in care of the Berlin Mission. Here she was well educated and was married to a Wesleyan Chinese preacher. Last spring, as I wished to make a short stay in the city of San Ning and was looking about for accommodations, her home was recommended to me. She had a Christian school in San Ning, having been left a widow with three children. I was glad to accept her cordial invitation and rejoiced in seeing her well-ordered home, her scholars from heathen families and the influence she is exerting about her. The pleasant greetings from all in the neighborhood, a contrast to salutations in some other parts of the town, made me feel that her example was not lost. In the evening a number came in to attend family prayer with us, especially pleased with the singing of sweet hymns. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper this or that, or whether they both shall be alike good."

(*Dr.*) *Mary W. Niles.*

THE OUTER HARBOR OF MACAO.

SOMETHING ABOUT MACAO.*

In the spring of 1887, after long months of serious illness in our family, it was decided we must remove from Canton to some less malarious district and we took up our abode at Macao. Mr. White's work being mainly in the interior of the Kwang Tung Province, in the very districts whence come the great majority of Chinese to America, he could carry it on as easily from this centre as from Canton.

Macao is a Portuguese colony and was quite recently ceded by China to Portugal, though it has been substantially in the hands of the Portuguese for more than three centuries. A glance at the cut of the outer harbor will show how beautiful Macao is for situation. Bayard Taylor said he had never in all his travels seen a harbor so like the Bay of Naples as this beautiful one.

On the hill in the background stands a lighthouse with a revolving light, the first built in China. Half way down the hill is seen the government hospital and at the foot are barracks and one of the forts. A beautiful smooth road, called the Praia Grande, runs from the pretty public garden adjoining the fort along the entire front of the city. Before there were any treaty ports in China, all foreigners wishing to trade with the Cantonese in tea, silk, etc., lived in Macao. In those early days the

* *Pron.* Ma-kow (*a* as in father).

Praia was lined every afternoon with fine equipages filled with beautifully-dressed ladies, but now the town presents the appearance of being "dead." It impressed me, the first time I saw the quaint old city, as a bit of Europe that had strayed off and settled down in Asia.

MACAO — THE TWO HARBORS WITH THE SANITARIUM IN THE FOREGROUND.

Macao was the seat of that nefarious traffic called the coolie trade. The very house we occupied was formerly a "coolie barricoon," where the Chinese were kept after they had been enticed under false promises to consent to go to the mines of South America. Often the formality of securing consent was not gone through, but the man was seized and kept a prisoner until he could be shipped. Portuguese citizens made vast fortunes out of this trade and the Chinese Government could not stop it.

The houses are built of brick covered with plaster and colored in all the hues of the rainbow ; red, green, blue and yellow houses predominate.

On the hill west of the lighthouse is another fort and in the centre of the picture is the Roman Catholic Cathedral, with its two square towers, the spires having been blown away some years ago by a typhoon ; there are also smaller Roman Catholic churches. The façade of a beautiful cathedral which was destroyed by fire still remains. It was built in the latter part of the sixteenth century by Japanese prisoners, is of stone, finely carved, and there are large niches filled with images.

The population consists of about thirty thousand Chinese, two or three thousand Macanese and a small number of English-speaking people. The Governor and a few other officers are pure Portuguese. Macao is a curious compound of papacy and paganism, the Portuguese and Macanese being Roman Catholics and the Chinese community being heathen for the most part. In the Roman Catholic churches one sees many Chinese women kneeling devoutly and I have known some of them to bravely bear persecution from their relatives on account of their religion, but I never saw many Chinese men at their services. The English-speaking community is small during the greater part of the year, but many from Hong Kong and Canton come here during the summer to enjoy sea bathing.

Macao is a peninsula connected by a very narrow strip to the mainland. The cut gives a glimpse of both the outer and inner harbors. In the foreground is the house which is rented by our mission, one half of it occupied by Dr. J. C. Thomson's family and the other half used as a sanitarium for our Canton missionaries. Probably every family of our mission has, at one time or another, gone to Macao when some dear one was ill and here, in the perfect quiet (such a blessing after noisy Canton!), with the sea air and beautiful scenery to cheer, we have seen the sick ones wholly or partially restored to health.

During the trouble between France and China in 1884, the Misses Noyes, Butler and Lewis were in Macao for a time. Miss Noyes opened a school for Chinese children ; subsequently another was opened and continued by Miss Lewis and, after her return to Canton, by Miss Wisner. In 1887 Miss Wisner removed to Canton and I took charge of these schools.

In St. Joseph's Roman Catholic College there are a number of Chinese boys being educated to become priests and there is one school where the children are taught Portuguese, but it is poorly patronized, as the Chinese prefer to send their children where they learn to read and write their own language.

The forts were formerly manned by half-castes, descendants of Portuguese and Chinese. These soldiers have married Chinese women, for the most part, and in 1888 it was feared they would refuse in case of war to fire upon the Chinese, as their sympathies were more with them than with the Portuguese; so soldiers were brought from Goa, a Portuguese colony in India, and now, as one walks the streets of Macao, he meets the dusky-faced Mohammedan pacing the streets as policeman or acting as sentry and a company of these soldiers with their bright red turbans is quite picturesque.

A few Mohammedans keep small stores in Macao, where we can buy fancy articles and dry goods. I have had more than one conversation with these men, who speak English, about their religious belief.

There are as many processions and feast days celebrated by the Roman Catholics in Macao as by the heathen. Every June a grand procession in honor of St. John starts from the cathedral; at its head are the bishop and priests, followed by the acolytes with their lighted candles; then come a number of little girls dressed in silks and satins and having large feather wings fastened to their backs; the officials follow and the military band brings up the rear. An image of St. John is carried. The legend connected with this day is that three centuries ago, when the Dutch had nearly wrested Macao from the Portuguese, St. John appeared and, climbing the steep hill on which the light-house now stands, discharged cannon from the top, upon which the Dutch fleet were scattered and the Portuguese maintained possession.

Macao was the home of Camoëns, the Portuguese poet who was exiled here in the sixteenth century and here wrote "The Lusiad." The grotto where he wrote it is an interesting feature in a large public garden called after him and containing a bronze bust of Camoëns.

The Protestant chapel, where services are conducted every Sunday in English by our missionaries, adjoins Camoëns Garden. In the same inclosure with the chapel is the cemetery where lie the remains of Morrison and other missionaries.

The Chinese mission schools have been well attended, as well as preaching services in the Chinese chapel. Much interest was aroused by a Chinese Bible class, from the fact that the Bible is an unknown book to the Roman Catholics among them.

Does not Macao need the prayers of the Church? *Mary Martin White.*

THINGS IN CENTRAL CHINA.

SOME OF THE QUESTIONS PUT TO A RETURNED MISSIONARY, WITH ANSWERS.

1. Is infanticide common in China?

Yes, in some localities so common that the officials have had to interfere, for women would become scarce. In other localities few cases occur.

2. Do the heathen love their children?

Yes, after a fashion. They pet and humor them when they are good, but are very cruel to them when they are naughty.

3. Do Christian Chinese love their girls?

Very much, though they would rather have sons, a reason being that property always goes to boys.

4. Do Chinese eyes always slant?

No; large, straight eyes are more common than slanting ones; many eyes are beautiful.

5. Are any of the people good looking?

Yes; many babies and little children are as pretty as Americans. We have handsome men. Girls and women generally lose their beauty early, owing largely to having their feet bound. The Manchus and large-footed women are, as a rule, finer looking than others. A number of our Christian women are good looking.

6. How do they bind their feet?

When girls are about four or five years old their feet are bandaged a little, the bandages being tightened gradually. The small toes are bent under the foot, the large toe only going down into the pointed shoe. The others either grow into the foot or decay and drop off. The very small-footed women cannot walk, but are carried around on the backs of slaves. Poor people cannot afford the luxury of tiny feet and cramp them more or less according to their means. The suffering is intense, particularly once a month when the bandages are removed and the feet washed.

7. Do you teach English in your schools?

Occasionally, in the boys' boarding-schools, but not in those for girls, nor in day schools.

8. What is the nature of the instruction given in your schools?

In day schools half the time is spent in religious instruction, the rest in Chinese classics. In boarding schools the day is opened and closed by devotional exercises. Each scholar averages a lesson in the Bible every day and the rest of the time is devoted to Chinese classics, arithmetic, geography, writing, physiology and the sciences.

9. Do you teach anything besides books in the boarding schools?

Yes; housework, sewing and, sometimes, embroidery.

10. What is done with the insane?

Nothing, unless they are very fierce, when they put them in straight jackets. There is a movement on foot by foreigners to build an insane asylum in Canton.

11. Are there cows in China?

Not many. The Chinese eat little beef and do not care for milk. In Central China there are buffaloes and their milk is used.

12. Do you have good water?

Good water is the exception. The water generally is dirty and is settled by alum. The Chinese rarely drink it; old and young drink tea; missionaries generally boil and filter water for drinking. In the foreign settlement of Shanghai there are water works.

13. What fruits do you have?

Oranges, bananas, li-chis, pipoes, strawberries, cocoanuts, apples, pears, pomeloes, santyo, cherries, peaches, plums, grapes and mangoes. Many of these come from the south and many are not as good as American fruits.

14. What do the missionaries eat?

Much the same as in America. In Shanghai we have a good foreign market, beef being only seven cents per pound and eggs seven cents a dozen the year round. In the interior, missionaries send to England or America for a part of their supplies, but they use a number of native articles of food also.

15. How ought missionaries to dress in order to keep well?

Wear flannels the year round night and day. We have so much damp, windy weather and such sudden changes that they are necessary and in summer the heat and perspiration is more bearable with flannel next the skin.

16. Is a converted Chinaman willing to communicate?

Yes, they do much better than Christians in America. Always ready to sing or pray and take their turn in leading prayer-meetings. Many visit their neighbors and urge them to become Christians.

17. Do converts soon lapse into indifference?

No, they count the cost before becoming Christians and then work for the Master with a zeal that might make us Americans blush. According to their light and advantages they are away ahead of us. Besides, great care is exercised by the session in receiving into the Church.

18. Do the Chinese have a weekly rest day?

No. The nearest approach to anything like Sabbath is at the Chinese New Year, when all work is suspended for five days and some, like the silversmiths, have a month's holiday. The resemblance to the Sabbath is in the wearing of good, new clothes by every one and the stillness on the street. The holiday is spent in making calls, having extra good things to eat and attending theatres and operas.

19. Are Chinese women naturally endowed with good minds?

No, but girls of Christian parents are generally brighter and smarter than others. Now and then we meet a heathen who is very bright.

20. How long before a new missionary can begin work?

It depends largely on the person; certainly at the end of a year. After two years one should be able to read and talk sufficiently to do much work, but missionaries are not generally qualified to take charge of responsible work in less than five years.

21. Are any of the higher classes converted to Christianity?

Only a few. As it was in the time of Christ, not many rich people accept Jesus.

22. What denominations are represented in Shanghai?

Presbyterian, S. Methodist, S. Baptist, Seventh Day Baptist, Woman's Union, Am. Episcopal, S. P. G. (High Church, English), American and British Bible Societies and China Inland Mission.

23. Do you want to return to China?

Yes, we long to be back at work and wish August were here so that we could start. We have been there so long that America does not seem like home.

Mrs. J. N. B. Smith.

Eighteen provinces in China proper.
Population, 400,000,000.
Idol worship everywhere.

The *masses* are either Buddhists, Taouists or Confucianists — sometimes all three. The *remainder* are chiefly:

Mohammedans, several millions.
Roman Catholic adherents (gained by wholesale baptisms), nearly half a million,* and,
Evangelical Christians.

It is estimated that not less than $120,000,000 is annually expended in Chinese homes upon ancestral worship, besides the support of temples and feasts.

* Claimed by *Missiones Catholicæ*, the year-book of the Church of Rome, for 1886.

MODERN MISSIONS.

First missionary to China, Robert Morrison (London M. Soc.), 1807; d.'34.
First convert, 1814.
In 1832 only ten baptized Chinese.
First American missionaries, Bridgman and Abeel, 1830.
First medical missionary, Peter Parker (1835). Mrs. Parker was the first American lady who lived in Canton (1843).
First missionaries of the Presbyterian Church, Orr and Mitchell, 1837. Canton occupied as a station, 1845. First Church organized 1862 with seven members.

MISSIONS OF THE PRES. CH. OF THE U. S.

I., Canton; II., Peking; III., Shantung; IV., Central Mission.

Canton Mission includes, Hainan, Lien-Chow, Yeung Kong, Macao.

Of 108 counties in Shantung, 15 are included in Wei Hien Station where are 97 regular preaching places.

SUMMARY OF STATISTICS OF PROTESTANT MISSIONS (IN ALL, 38), INDORSED BY THE SHANGHAI CONFERENCE, MAY, 1890.

Foreign Missionaries. — Men, 589; wives, 390; single women, 316; total, 1,295.

Chinese Helpers. — Ordained men, 209; unordained, 1,260; women, 180.

Churches. — Total, 520; self-supporting, 94; half self-supporting, 22.

Communicants. — (1889), 37,287.

Contributions by Chinese Christians (1889). — $30,000 in gold.

Pupils in Schools. — 16,816.

Hospitals. — 61; dispensaries, 43.

HOW THEY SAW IN NORTH CHINA.

A CHINESE saw mill. It has an advantage over our Western mills in the fact that there is no buzz saw about to "monkey with," cutting off workmen's arms and legs. The step-ladder is foreign. I am sorry it is in, for I have to continually explain it out. It is a symbol of the many foreign innovations now found all through China. — *Description with photograph taken by Rev. E. G. Ritchie.*

A PHOTOGRAPHIC apparatus seems a strange missionary outfit, but has been useful in interesting friends at home and also in giving access to a higher class of Chinese than is ordinarily reached. Within the past month I have been visited by a great many military officers in the garrison here and by some of the wealthiest families in this part of the province, all people who have never visited foreigners before. I have taken some fifteen groups for them, to their great delight.— *C. A. K.*

WOMAN'S WORK IN CHIHME* DISTRICT, SHANTUNG.

"WOMAN'S work for woman" — I never realized the full meaning of it until I came to spend a few weeks in Chihme. I wish you could see the crowds of women who do not even know the name of my father though he has preached here over twenty years, who throng to look at a foreign woman and her children and to whom I have a chance to preach the words of eternal life. I wish you could hear the troubles and trials of the Christian women as they are told to me, which, with their Chinese ideas of propriety, they would not dare tell their pastor, beloved as he is. I wish I could take you to visit the day schools where little heathen boys and girls are learning the truth and teaching their parents even better than they know and where children of Christian parents are "rooted and grounded in the faith."

Day before yesterday I left my two little daughters with their nurse at Pai ling, my headquarters for a few days, and visited two girls' schools a mile or so distant. They knew I was coming, so everything was in beautiful order. The little scholars had on their best clothes and chrysanthemums adorned their neatly-braided hair. I had visited a good many boys' schools before, taught by men, and I could tell the instant I entered that these were girls' schools taught by young women. A bouquet of roses and China asters was on one teacher's desk, bright pictures were on the walls and — sure sign of a woman's

**Pron.* Chee-meh (soft *c*). Also spelled Chimeh.

presence — I beheld two looking-glasses in the prettiest teacher's school-room. The other teacher had her room further adorned by a pink cotton curtain hung on a bamboo pole, partially shutting her from the view of any man who might enter the door. She was only twenty, just married and very modest and quiet.

The first school had sixteen scholars in attendance, ranging from six to fourteen years of age. I had wished to examine them, but the little school-room was filled to overflowing with the village women, children and babies, chattering, questioning, pushing and quarreling, so that first I was obliged to attend to them.

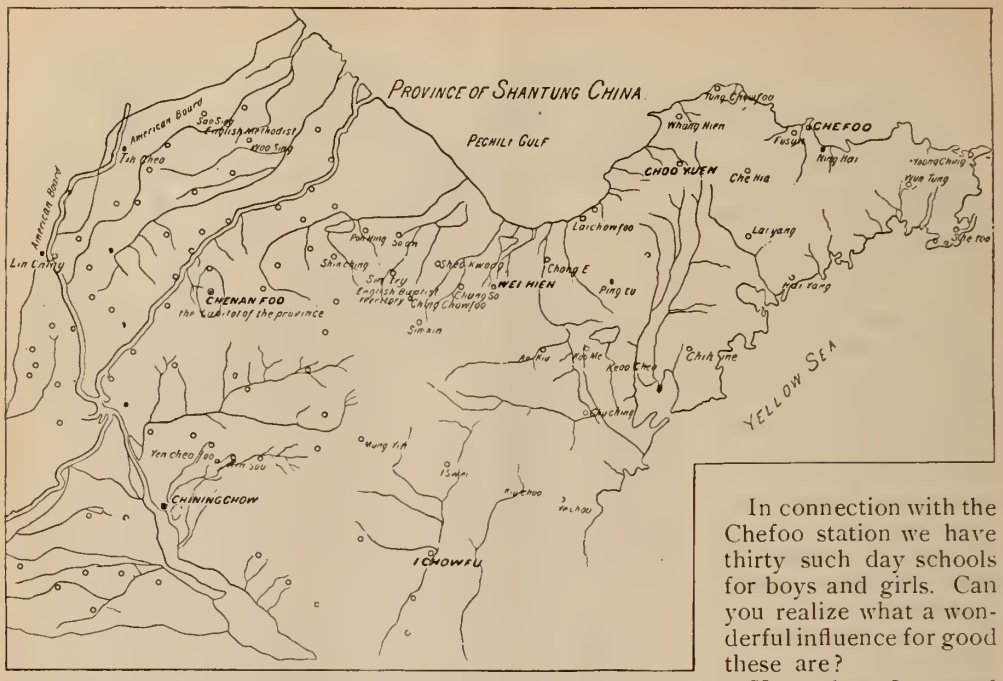
I was seated beside a window which, after the Chinese fashion, was covered with thin paper. Soon after my entrance, I saw a dirty forefinger softly punch a hole in this paper just large enough to show me the narrow black eye which immediately made its appearance and intently watched my every movement. Presently I noticed another wicked-looking eye glaring at me ; then another, letting me know that the men outside were not to be restrained from gazing at the foreign devil by a thin layer of paper. I have learned to bear with calmness the gaze of women, the broad stare of children, hands stretched out to feel my gown or stroke my hair or rub my hands, "to see if the white will rub off"; I have learned to listen to their audible comments on my personal appearance and to answer impertinent questions with a fair degree of good humor : but there is something horrible and unnatural in the devouring stare of a man of whom I can see nothing but one eye and I don't think I can ever learn to endure it. On this occasion I piled the window full of cushions I had with me and then began to preach to the women.

I had already told them my name and age, how many children I have, that they are both daughters, how old they are, my husband's age, where I live and that my mother-in-law is not living. I have found it best to first answer eager questions as to these matters (the first questions asked me everywhere I go) and then, after they are satisfied that I talk so they can understand and that I am really a human being like themselves, they are more ready to listen to my little sermon. On this day the children fought and pulled hair ; I could not get them to go out ; the babies cried, the women talked and laughed and I was utterly discouraged. I had never talked to a more inattentive audience. Still, I thought I must push on to the end of the little preachment which I always give to heathen women about the immortality of their souls, the falsity of their gods, God's love and the fact of a Saviour who can save them from eternal death. This little talk I make as plain and simple as possible and sprinkle it plentifully with illustrations which will catch their attention. After I was through, I was surprised and glad to hear a quiet woman seated beside me ask some really intelligent questions, which showed that she, at least, had listened. Then the two Bible women, who had come in on hearing of my arrival, talked awhile, often in concert in their eagerness to make themselves heard. Last of all, the Chinese elder, who had accompanied me as my protector and escort, preached the same truths over and over in hope of making them understand something.

By this time they had had a good long stare at me and I succeeded in getting the room cleared sufficiently to allow me to examine the scholars. Each little girl came with her well-thumbed book for me to look on while she recited in a loud, sing-song voice, without hesitation or blunder, as long as I saw fit to listen. Then the teacher brought forward her little blind brother, twelve years old, who recited perfectly nearly a chapter from Matthew. He had learned it from her repeating it to him, phrase by phrase. He had committed perfectly fourteen chapters of Matthew and three or four books of Christian doctrine. After all had recited, I questioned the scholars on the life of Christ and found this little blind boy answered better than any one else. Some of the answers given were decidedly wide of the mark. One little girl thought she successfully avoided a mistake by answering to my question, "When Jesus came to the earth, was he little or big?" "He was neither very big nor very little." As they grow older, however, they learn the meaning of what they committed as children and make intelligent Christians.

The teacher of this school told me that she first attended one of our schools when a little heathen of thirteen ; she was a pupil four years and, becoming a Christian herself, told what she had learned to her home friends, which resulted in the conversion of the whole family.

After eating my lunch, I visited the



other school in which I was particularly interested as it is my own; by that I mean that I pay the teacher's salary. She receives about two dollars a year for each pupil's tuition; their food and clothing are furnished by their parents. In exceptional cases, where children are orphans or are brought from a distance, I help them to the extent of fifty cents a month for each. All our day schools are conducted on this plan. It is safe to say that thirty dollars will support a school of fifteen pupils for a year.

This school of mine has been opened only a year and has twelve little scholars. I had almost exactly the same experience here as at the other school, first talking to the women and then examining the pupils. After speaking of various matters, I said: "Now, I want you to pray every day. You all know what praying is, don't you?"

"Oh, yes, they can pray," said a woman standing near. "Trust," to one of the little girls, "*you* pray and let Mrs. Hays hear you." I was rather taken aback by this, but, before I could speak, little Trust shut her eyes and repeated a simple prayer and I was glad to see that the other pupils bowed their heads and closed their eyes and that they considered it really a prayer to God and not merely a recitation for my benefit.

In connection with the Chefoo station we have thirty such day schools for boys and girls. Can you realize what a wonderful influence for good these are?

Yesterday, I started early in the morning and traveled about fifteen miles to visit a village where father opened a school in the spring of 1889 and appointed as teacher a young woman who was trained at Chefoo. Her mother is an earnest Christian and through her influence and the children's report of the truth as they learned it at school, eleven mothers and nine fathers of these children received baptism at the close of 1889. An old woman of eighty-four said: "Truly, that is a wonderful place the Heavenly Father has prepared, but I am so old and feeble and my legs so weak I am afraid I can never get there." A beggar of seventy-six expressed the same doubt and I shall never forget the joy on those two old wrinkled faces as they leaned forward, listening to every word. No one knew what a cross is, so, with two bits of cornstalk, I made a small cross and, with that held up before them, told the story — so old to me, so new to them. One woman said: "We did not know about this doctrine before Mrs. Kiang came and this school was opened and how *could* we believe?" Ah, how could they, my sisters at home?

As I rode back to Pei ling that evening in the twilight and thought over all I had seen and learned in the last few weeks, I longed to tell you at home the good news

about our schools and churches and inquirers and to assure you that God has great blessings in store for the people here and the signs show that soon there may be a great awakening all over the land.

Fanny Corbett Hays.

BIBLE WOMEN IN THE CANTON MISSION.

As to Bible women, we find that they are not made to order according to the number desired, and hence they are not, like Falstaff's reasons, "as plenty as blackberries." Not every Christian woman is able or willing to become a Bible woman. They often have other duties and no one at home can have any adequate idea of the terrible pressure brought to bear on Chinese Christians by their heathen relatives. Besides, it is quite impossible for any but an elderly woman to fill that place here. She must also be either a married woman, a widow, or one of those who, having determined not to marry, dress their hair as if they were married. Even then they must wait for wrinkles. Not long ago, a missionary lady thought of taking with her a married woman thirty-four years of age on an itinerating tour through the country, but it was found unadvisable because she was not old enough. This may seem very silly and doubtless it is, but more harm than good would be done by trying to overturn the long-established customs of this really great nation in a few years. Christians might indeed be induced in some cases to make the sacrifice, but do you think it would be best to send out Bible women who would appear to the heathen only as persons of loose morals? They do not mind our going about, because they know our customs are different, but even with us gray hairs are a great advantage.

Then there are other difficulties in the way. It takes years to train a woman properly. Just try, with your thorough knowledge of English, to explain the laws of Kepler to your washerwoman, speaking the same language as yourself. Then try to have her go about among her equals teaching these laws. Do you not think she would require some preparatory training? Would ten years be long enough? The laws of Kepler are no further off from the thoughts of your washerwoman than are the laws of God from the hearts of the women, even of the higher classes, here. They do not understand the terms used, for their modes of thought are so different from ours, if we can say they think at all at first. They do not know what people mean when they speak of a Saviour, of His Atonement, or other doctrines so familiar to us. I am told that even when clothed in such simple language as that of *Peep of Day* these doctrines still sound very strange to their ears. If we had not the promise of the Holy Spirit, a life-time would scarcely suffice to give them an intellectual apprehension of the Gospel, much less a heart experience.

Then it requires adaptability, as well here as at home, to make a good Bible woman. We all know that each department of Christian work requires talent peculiar to it and certainly we have seen people who, while of undoubted piety, were quite unfit to approach others with the Gospel for want of tact and knowledge of human nature. It would be a great blessing to China could a large number of suitable Bible women be prepared, for those we have are very useful. The duty of prayer for these women rests on us here and on you at home. We may train them and you can support them, but God alone can give the results we so much desire.

As for the history of some particular Bible woman, I hope friends at home will not make very frequent requests for such sketches. As far as I can observe, the ladies here have only that time for writing which they take from needed rest or some other duty. Please remember that I am neglecting my studies and keeping my teacher waiting while I write this.

Louise Johnston.

CATERING, MUSIC AND CHIROGRAPHY.

[The Boys' Training School, on the west side of Canton, is in charge of Rev. H. V. Noyes and Rev. O. F. Wisner, and is well accommodated in a new building put up last year.]

My first duty every morning is to give out the eatables for the day. There are now about fifty boys and a dozen young men. To feed these I get out of the store-room every morning a little over a bushel of rice and one and a half pints

of peanut oil, in which they fry their vegetables and meats and with which they give them all a final dressing preparatory to setting them on the table. For these vegetables and meat I give the cook eight cash (a cash is about one-twelfth of an American cent) per meal for each person. As the Chinese eat two meals per day, this makes sixteen cash for each person. At the same time I give out about 100 pounds of wood for cooking the day's meals.

By this time it is 7 o'clock and I ring the bell and assemble the whole school for morning prayers. We each have a New Testament and a hymn book (with music printed). We read in course a chapter every morning, each scholar reading his verse in turn. After the chapter, we sing a hymn and have prayer. After this I teach them music until 7:30. This exercise is very trying at times as Chinese voices have a raspy, filing sort of timbre and with difficulty harmonize with other voices. They are persistent, however, and some of them succeed sometimes in singing an entire piece through a little less than half a tone below everybody else.

The rest of the instruction for the day is committed to the Chinese teacher, Mr. Long. It consists of learning to compute mentally (mental arithmetic), committing the Chinese classics and books of the New Testament and writing the Chinese characters. There is a certain amount of drudging that must be done in becoming a Chinese scholar, an amount of which foreigners with an alphabetical language can scarcely conceive. Every word has a distinct character and the construction of these with rapidity and skill requires a retentive memory, crammed full by years of persevering labor, besides a great deal of practice in forming these characters.

There is far more difference in the value of good and poor penmanship in Chinese than in European languages. A fine penman here takes the same stand that a master painter or sculptor does in Europe. There are men whose genius has left its stamp on Chinese chirography in the same way that Rubens, Da Vinci or Angelo have formed art along their lines on the Continent. The autographs of these men bring fabulous prices and their styles are copied. This teaching Chinese can therefore best be done by a Chinaman and it occupies a large portion of the time of our pupils from four to eight years. Then they are ready to begin to read understandingly ordinary literature. From this point we have some satisfaction in putting into their hands geographies, astronomies and argumentative works on Christianity.

O. F. Wisner.

IN BEHALF OF OUR CHINESE SISTERS.

Woman in China, as in other heathen countries, leads a slavish life. Liberty is unknown to her, for at an early age she is betrothed and never sees her husband till she steps from her bridal chair at his door. If he has wealth, she may be one of many wives. In such a home only jealousy and strife reign, for the women have nothing to do but gossip, smoke and embroider. Wives in the lower classes may not suffer from the curse of polygamy, but their lot is little above that of beasts. They are trained to carry heavy burdens, pole boats, pound rice, hoe in the sweet potato and peanut fields, work in rice fields, wading in mud and water knee deep, perhaps with a babe strapped upon the back ; and they weave the coarse cloth from which are made the pantaloons and coats that form their costume. The Chinese woman has no precious hope of an eternity "in the sunshine of His love" to brighten the dull routine of hard toil. Do you wonder that a look of hopelessness stamps itself upon her face ?

Her little ones are added care and not infrequently the over-wrought temper gives vent in abuse of the helpless children. No such thing as persuasive words or loving discipline is known to those children. Young girls are sold as slaves and to lives of shame. Opium smoking is only one more curse added in hundreds of thousands of already unhappy homes. To crown all, idolatry and superstition hold these women as in fetters of iron. Every house and boat must have its ancestral tablets and idols. No matter how great the poverty, dollars must be spent every year on feasts, incense paper and sticks, on paper clothing or other articles to be burned for the spirits of the dead ; or the Fung Shui Sin Shang, the geomancer, must be inquired of as to a "lucky day." They are hampered by numberless other superstitions, so that their bondage is pitiable.

Do you wonder that we are working to rescue the perishing women and girls of China? But what are we among so many! Only about thirty ladies for ten million Cantonese-speaking women.

Day schools and crowded boarding school superintended by Misses Noyes, Butler and Lewis consume all their time.

Dr. Fulton has her two large dispensaries and is about to open two more. Her out-practice is so large that she writes: "Sometimes I am in my sedan chair nearly all day." Mrs. Kerr and the other ladies, each with schools, hospital, or visiting, seem to be working up to the limit of their strength and some of them beyond it. They write me: "There is encouragement in every department of the work." Yet more waits to be done than the limited number of workers can accomplish. The fields are white, but the *reapers*, where are they?

Don't ask us to close schools and dispensaries, dismiss Bible women and teachers until you find out the real condition of your sisters over the Pacific. Should it be more commendable to be familiar with great political problems of the day than to keep ourselves posted in regard to the strife between the Kingdom of Darkness and the Kingdom of Righteousness?

Shame on any one of us who takes *Harper's Bazar* instead of *Woman's Work for Woman* and then says, "I have never been informed upon these subjects; no doubt they are very interesting if one only had time to read them." *Woman to the Rescue* was the title of a book written during the temperance crusade. Again we call, Woman to the rescue! that our heathen sisters perishing without Christ may hear the good tidings and live in Him.

Florence Wishard Fulton.

A LADY'S TOURING IN EASTERN PERSIA.

For a long time I have wished to do something for Armenian women in the villages south of Hamadan and I was glad that my sisters were willing to undertake the extra care and let me go for a little trip. Accompanied by Minas the Armenian pastor, our teacher in the school, and two servants, I left Hamadan July 22 (1890), some of our friends coming out "to throw me on the road." That evening I went to the nearest village and women soon came to see me.

Do not imagine I was off on a holiday trip, such as you understand in America. My room was windowless, unfurnished, and a hole in the wall admitted a little light and air. There I sat and talked to the women as the shadows deepened. Then Ibrahim gave me my supper and by lantern light we had prayers on the roof where my hammock was swung, and I went to bed with my head in unpleasant proximity to a manure heap; but I had a good sleep.

We traveled about twenty miles next day and arrived at the village about 10.30 A. M. All the men were in the fields and the women were afraid to let me have a house, so my hammock was swung under the trees by the brookside and I slept till noon. Then a woman came and we had a little talk, but threatening clouds were gathering and we had only reached the door when down it poured.

I found the daughter of the house sick with fever and gave her medicine while the women were gathering. Then I read and prayed with them until dark. Many had dreadful, sore eyes and I put some of Dr. Alexander's medicine into about twenty pairs. I can never remember when the poor things crowd about me, that there is danger of getting unpleasant visitors, but was reminded of it after supper. I had prayers with the boys and went to sleep with the little fever patient at the foot of my bed. There was no door to the place and so, before light next morning, Ibrahim nailed a curtain across the aperture that I might make my toilet. He gave me a can of water to wash in and when I was ready I called to him to bring breakfast. My stomach was a little rebellious when I saw it was in the same dish in which I had washed; but the soup was too precious to lose, so down it went. We had prayers by lantern light, so you may know how early we got up.

As the road was bad, I walked out of the village and down to the stream. One old woman who could not come the night before hailed me, and there on the hillside I stood and told her of Christ's love and prayed with her. When the men came up and I had to say good-by, I left her crying and looking wistfully after me.

That noon we reached a village where we intended to spend the night, but could get no food for the horses, so encamped again under the trees. There was a beautiful stream and a number of women

gathered on the other side to see the strange sight. One ventured across and offered me a drink of water and I told her if they would let me rest an hour I would, after, invite them all to see me. Such a number of women and children came! I read of the weary traveler who sat on Jacob's well and how the thirsty soul there found the Water of Life and, after prayer, I preached to them the gospel of cleanliness. Oh, they were so dirty! While I was speaking, a child passed right under my face, loathsome with smallpox. The women told me every child in the village had had it, so I was not sorry we had decided to move on.

At last, with tired horses we reached the first Armenian village, Anooj. Ibrahim's aunt received us into her house and was very kind. They gave me their best room and Ibrahim took care that I was not disturbed. Every morning and evening we had a good number at our worship. The first morning, just at that time, the priest called. He had been a servant of Mr. Potter and is therefore very friendly. He is anxious that we should give them a teacher and gladly opened the church for my meetings with the women on Friday and Sabbath and honored us with his presence and invited Mirza Ohannes to preach.

I attended the funeral of a little baby, Saturday. When I reached the church door, I saw a little roll lying on the ground and the priest was saying words over it which the people did not understand. Soon he gave the command, "Take up the body," and they and we followed him up a rocky path, beside which a little stream rushed and roared. About half way up he stopped and they laid it on the ground again. He said more words and again we moved on till we reached the spot where the little one was to be laid. No one was there except the priest, clerk, sexton and two old men who evidently had not the least interest in what was going on. As the priest read, the man kept digging until the hole was deep enough. The censer of burning incense was swung through it three times, then the outside wrap was removed and the little body, just sewed up in coarse linen, was laid in the grave. The censer was swung over it three times, three men held handfuls of earth, which the priest blessed in the name of the Trinity, and the grave was filled. Two stones were laid upon it; the priest walked round and round making the sign of the cross upon them; then he asked me to pray and the service ended. Before we left, a woman came up and whispered, "We will come to the grave in the morning to weep there." The priest went to the house of mourning and the people gathered to drink themselves drunk. After the funeral, I drove to a Moslem village and was guest of the Khan's mother. I had to send back for my Testament which I had forgotten, and spent the forenoon reading and telling them of Him who is able to save. When I returned, I found my host in a state of intoxication that made me flee to my room and fasten the door. He had just returned from the funeral.

Sabbath we were invited to a baptismal feast. We declined the invitation, except that I promised to come to church for the service. Such a mockery of that beautiful service in which parents should dedicate their children! A little boy, presumably no relation, brings the baby, wrapped in a cloth. They call the boy "*Cavour*," which seems to mean godfather. He takes the vows. The child is put into the font, touched with holy oil and, after the baptism, the consecrated wafer is put into its mouth. Then the boy, who has made many promises he does not understand, carries the wee lambie home and the people and priest gather to drink and feast.

That afternoon I had three different groups of Moslem women who came for eye medicine and to see a "Frangee." I read and prayed with each group and had also a good meeting with Armenian women in the church.

Monday morning we were early on the road and reached a Moslem village where a number of women gathered who would not believe that the Virgin Mary was not "Our Lady" for us as well as for Armenians. What a curse to the Moslems has been the idolatry of those who are called Christians! That evening we reached the most miserable village I have seen in Persia. I managed to gather a few women and tell them of God's love, but one said: "If He loves us, why has He given you so much and us so little?" We lodged with the chief man and he was not poor at all, yet I could not describe the misery of the place in which he lived. Our teacher said to me: "Khanum, I think mine is like a king's house after that."

I called the men at 2 A.M. and, as we gathered for prayers after our frugal breakfast, the poor old mother, bent with age, came and sat close by me. After the

men went down I had a good talk with her and there, "on the housetop, about the spring of the day," I prayed with her that the Sun of Righteousness might arise upon her soul. Living amid spiritual darkness, she is still groping for the light and, I feel sure, will find it. Her views, though dim, will surely be effectual, though she knows little more of Christ than His blessed name.

It was nearly high noon when we reached Minas' mother's house. How glad she was to welcome him! I was shown into a room and, a minute after, was startled by a man rushing in and seizing some garments and rushing out again. This was the priest, anxious to don his clerical robes before we made his acquaintance. He kindly opened the church for my meeting with the women, only seeming anxious that I should not turn my back on the pictures of the saints. Here we found a teacher with three scholars, the only attempt at school we saw among the villages. How little the women of America realize the condition of their sisters in this land!

These Armenians are handsome women, straight as arrows, and have a queenly bearing that many high-born dames might envy. Yet much of their work is disgusting. While there is abundance of coal in the mountains of Persia, these women must prepare their fuel from manure, which they work first with their feet and then mold with their hands.

The dress of women in that region is peculiar. They wear a cap, heavily beaded and from one to two feet high and larger than the head. Rows of silver pieces appear on the hair in front. Over mouth and nose a muslin cloth is fastened and a handkerchief tied over the ears; then another, usually bright red, is tied around the cap and above the ears hang silver chains and pendants. They wear wide trousers reaching to the ankle and an outer garment over their shirt, shaped like the men's and closely quilted. This is bound at the waist by a long girdle a yard wide. Wearing the heavy headdress may account for the erect carriage of the women.

Girls are betrothed and married at from eight to ten years of age. When betrothed, the cloth is tied over the mouth and when married it is taken up over the nose and, as they say, "her tongue is cut." Henceforth she must not speak before her husband's relatives and never sits down in their presence. They make signs for everything, like deaf-mutes, and their pantomime would be amusing were it not so pitiful. Young girls and young women are only permitted to enter the church once or twice a year. However, the priest wrote a petition asking for a teacher; so we hope light may come to them soon.

Next morning I started on horseback to visit three villages. I had a hot ride, a meeting with a few women, a good dinner prepared by the priest's wife, but which she could not share in the presence of her husband, lost my veil and, after noon, went to the next village. Here we were hospitably entertained by Priest John, a teetotaler and greatly beloved by his people. He is an old man. The young priest took me to the church where I met a large number of women. The two priests went with us a good way toward the next village. In the morning I had one meeting before noon and was surprised that the priest's mother seemed so much more intelligent than any other Armenian woman I had met, but when she told me of Mr. and Mrs. Hawkes' staying at her house I understood. She went with me to the next village and, after meeting, told the women about Mrs. Hawkes and how wonderful was the love she had for her husband. The poor woman begged me to stay and teach them, promised a room for the school and six girls of whom she had control. I told her to ask Mirza Ohannes if the people in Hamadan would spare me and he said they would not. Does not one who can, want to go to their help? They are not less our sisters because they are in such need.

. . . *At 2 P.M. (on the fifteenth day out) we made our last start for home. What a blessed word! As the darkness gathered we neared the city and I gave the dear sisters a surprise by walking in upon them unannounced. How large and wide the rooms seemed! For some days my reason could not persuade my eyes that they had not been enlarged. How beautifully clean and sweet everything seemed, especially my room which had been freshened in my absence. The boys, too, were glad to get home and I hope they had learned something of "sowing beside all waters." I shall not forget their constant kindness and thoughtfulness.

Annie Montgomery.

* Incidents of the homeward journey are crowded out

LETTERS FROM THE FRONT.

CHINA.

GOOD WORK OF THE MEMORIAL HOSPITAL.

MRS. MARY LANE ("Mother Lane," as the station affectionately call her,) went out last year, at her own charges, with her son, Rev. William Lane, and his wife. She wrote from WEI HIEN, October 28, 1890:

September has been a busy month at the hospital and dispensary. Our two lady physicians, Drs. Dickson and Brown, have been obliged to hold the fort alone for a time, Dr. Faries having returned to the United States to marry a wife, Dr. Johnson having gone to the new station, Ichowfu, and the Chinese Dr. Ding was called out to the country to attend one of the preachers, who has since died. His death is a great loss. He was an efficient and earnest laborer.

The girls proved themselves equal to the occasion, as they always do. Mrs. Chalfant acting as interpreter, they attended both men and women. As things are now, it is almost impossible for them to get time to study. They were compelled, almost from the beginning, to take charge of cases. Once commenced, it seems impossible to stop. Those healed return, bringing their friends, and there is no end to them. The fame of their surgical operations spread like wildfire. The Chinese had always resisted with horror the use of the knife, though they submitted to the torture of inserting red-hot needles into the diseased parts as practiced by native doctors; but several successful operations performed by our doctors have broken down this barrier and now they have frequent applications for surgical treatment.

There are many interesting cases. Drs. Faries and Johnson amputated the leg of a man. He recovered and has since brought a number of patients. We often see him walking about on his wooden peg.

Dr. Dickson had a boy some eighteen years old brought to her, who could neither walk nor lift his arms yet was well developed physically, had a good head and was bright. The difficulty seemed to be in the hip and shoulder joints. How she longed for a good battery and Yankee ingenuity to construct for him a rolling chair, for he had the use of his hands.

Dr. Brown had a woman who was blind from cataract. She performed a successful operation upon one eye and sent her home to wait until that should be well before attempting the other. She returned recently, her eye entirely well. She could see to thread a needle and sew and was anxious to have the other one treated. She brought with her an old woman of seventy years who had been blind from cataract ten years. Dr. Brown examined her eyes and thought she could cure them. Mrs. Chalfant explained that it would not be painful. "And what do I care if it is," said she, "if I can have my sight again?" When told that to-morrow they would operate on them, "The sooner the better," she bravely responded; but when Dr. Brown afterward discovered that, owing to the great age of the patient and long standing of the disease, the operation would not be effectual, it was hard to tell which was most disappointed, Doctor or the old woman. Mrs. Chalfant was commissioned to break the sad news to her. She did so as gently as possible and, by way of comfort, spoke of the short time she would have to live. "I do not want to live; what do I want to live for if I cannot see?" was the vehement reply.

There is great need at the hospital of a woman who can speak Chinese to receive the patients and instruct them. There is grand work to be done among the women. Oh, that our force might be increased twentyfold! The doctors are often called to make long trips into the country to see difficult cases and the city is now asking for a dispensary and offers a building for it.

MRS. PAUL BERGEN wrote from CHINANFOO at the time of the summer rains:

These dreadful rains are the city's salvation after all, for the people are packed in so closely and so much filth collects that unless these torrents came and kept up long enough to splash and dash and wash out and float off the bad rubbish the place would be uninhabitable. This is the grand, once-a-year scrubbing the old city gets. School was dismissed before the rains set in and, to my certain knowledge, the boys are spending all their leisure moments fishing and frog hunting, swimming and wading in these big pools and pushing about ponds on any-

thing that will float for a raft, in short, doing just what any American boy would do in a rainy season.

GRANDMOTHER LOO AND ALL THE FAMILY.

Last spring I went on a country trip with my husband and the last place we visited was the home of two of our school-boys named Loo. They are cousins and live in the same yard. The old grandmother is head of the household and though more than eighty still superintends in person all the operations of house or farm ; she is strong and sees and hears perfectly. Her oldest son, by his industry and turn for business, made them a well-to-do family. Leaving his younger brother to look after the farm, this Mr. Loo went to Peking and set up a little stall where he sold a drink as popular in China as lemonade in America. It is flavored with kernels of apricot seed.

While in this business he heard the Doctrine and became converted. On his visits home he was a zealous preacher and quite a number became interested. The Peking missionaries went down and established an inquiry class, left a helper and afterward established a Church, which was finally given into my husband's care ; but at the time of the transfer these Christians had been left to themselves for several years ; their ardor had considerably cooled and quarrels had arisen. The boundary line between the farms of two Christians was one trouble ; another trouble arose from money matters and these things split up the church members. . . . But by holding meetings every night and *singing a great deal* we melted them down a little and, as a result of Mr. Loo's business in Peking, we have a very promising work among the more substantial farmers.

Loo this year expects to build a church room with a village school room and "prophet's room" attached. This Loo is a man after our own heart. The whole family, women and all, are good Christians. They are simple-hearted people and thoroughly kind.

A few days before going to Loo's I had completely lost my voice, but throat or no throat I felt bound to go — they were expecting us. I was glad to meet the Christian women I had so often heard about. On my arrival the women of the village came in crowds to see me ; I was given the seat of honor on the "*kang*," but soon lost my hoarse voice and could only whisper before I had finished answering the commonplace questions of the callers. . . .

THE LOO HOUSE, AND BABY IN A SAND BAG.

The walls and rafters were black as a smoke-house and the end opposite the *kang* was the worst looking place you ever saw — black with smoke and cobwebs, filled with all sorts of odds and ends, plows, looms and quantities of bean cake, which they use for fertilizing their farm and garden.

I heard a very small voice crying and begged to be shown the new baby. It was not a month old ; it was lying in a bag of sand on a warm *kang* in another room. I had seen babies in sand bags before, but not often enough to get used to it. The bag has a gathering string at the neck for the head to stick out, and hands and feet stick out of holes in the corner of the bag and are firmly tied to keep the sand from falling out. The wee child looked something like this. It was the most forbidding looking object. It had never in its life been washed ; its head was coated with a black, waxy stuff and flies buzzed round its eyes. I would have paid a good sum to give that child a bath and some clean clothes, but I could not propose such a thing ; the mother would have stiffened with horror. I could only tell, when they asked me, how sweet and clean foreign women love to keep their children and said it made their skin white and soft and the babies grow fat and healthy. They told me such treatment would never do for their children. I looked at the pretty little children all about me and wondered that so many had lived and turned out so well. On the *kang* beside the baby was its mother's spinning wheel and soft rolls of cotton and wool. She was as proud of her dirty child as any Western mother of her clean one. In the same room was a donkey with a little foal, peacefully eating chopped straw and beans.

COUNTRY TRAVEL IN NORTH CHINA.

The following extracts from a letter written from WEI HEIN in August by MRS. L. D. WISHARD, who accompanied her husband around the world, will have the special interest of an outsider's view :

Half a day out from Hwang Hien, a Baptist station, Mr. Laughlin met us and another half day's journey brought us to the little inn where Mrs. Laughlin and the big blue-eyed baby were awaiting our arrival. They had come to meet us in the wheelbarrow, this particular one being an improvement on the native barrow and an invention of Dr. Nevius.

CHINESE HOTELS AS THEY ARE.

But that inn, how shall I describe it ! Many missionaries have attempted to give us an idea of a Chinese inn, but I believe the wildest flights of my imagination had given me no worse picture than those clean old New England barns with their fragrance of new-mown hay and grains mingled with the odors of fresh milk and pine chips from the wood pile near by. But the tramp who finds such a place to sleep has a luxurious bed compared with that on which the missionary sleeps in the average Chinese inn. Entering a high-walled court, our mules waded through mud and filth to the opposite side where the best rooms of the inn were opened for us. Stepping over the high threshold of the low door, we were in a room whose only furniture was a rickety bench, chair and table, whose unclean appearance we excused as being in keeping with the room itself. There

was the dirt floor that needed raking ; the black walls beneath whose soot and smoke one could see now and then patches of the dingy paper put up when the inn was built, years ago. We looked up cautiously, for hanging from the rafters were dusty cobwebs of all ages in which had been caught specimens of the various species of vermin that lived in the vaulted roof. On one side of the room was the *kang*, the family bed and settee. It is a brick oven two to four feet high, on one side of which is a small opening for fire, whose smoke, after circulating through the oven, comes out at the cracks, filling and frescoing the room. In addition to these beds, some of the inns at which we stopped had broad board benches on which was laid a piece of matting.

We had an example of Mrs. Laughlin's courage in a contest she had just had, a few minutes before our arrival, with the servants of a mandarin who, with their accustomed effrontery, had tried to frighten her servants into giving up the rooms she had secured, but who had retreated before her calm refusal to do so ; and now we had an example of her adaptability to her surroundings. Out of a little traveling box, one or two cooking utensils and a charcoal fire, she gave us a most appetizing dinner of chicken, potatoes, Pennsylvania corn, coffee, etc., which we ate enthusiastically while the boy rocked the baby's basket, singing as he did so, " do, do, la, me, do," having been trained in Mr. Laughlin's vocal class.

We had provided ourselves with canvas cots, mosquito nets, bedding and an abundance of insect powder, so that we might have slept had it not been that the donkeys, mules and horses at a Chinese inn are always stabled as near the guests' rooms as possible and there are surprising possibilities in this line, so that we were awakened out of every doze into which we might fall by the braying and kicking of animals mingled with shouts and threats from muleteers and servants. Our last nap was just before 4 A. M., when we were called to make ready for starting. So, taking a cup of coffee, packing up and paying our hotel bill, which was about 800 cash or 80 cents for the company, we were off.

ON THE ROAD.

We traveled all day, only stopping during the noonday heat for lunch and rest. Our party was of great interest to the villagers, all turning out to see us and shouting, " Here come the devils !" or when they saw the baby smiling at them, " Oh, see the little devil !"

The roads of Northern China are never repaired and, being full of ruts and worn down below the level of the fields, the rains soon fill them and soften their sandy bottoms until they are often impassable during the rainy season. Long before we reached Wei Hien, the rains began and we found the streams swollen and bridges under water, but we went on as rapidly as possible. Often our mules lost their footing; but we pushed on until within sight of the mission premises, when in crossing a little stream my *shenza* was thrown to the ground and Mrs. Laughlin's mules mired so that the gentlemen dismounted their horses and we all walked up to the great gate of the compound to be welcomed by the missionaries and to enjoy the luxury of a clean, foreign house and dinner. I have detailed our journey somewhat, in order to give you an idea of country travel in North China at its very best. Often missionaries are unable to find inns and have to rent rooms in native houses, which are as much worse than the inns as they can be.

Every reader will thank DR. MARIAM SINCLAIR for the opening words of her letter, written from PEKING September 18, 1890 :

I have been so frightened lest my letters should be printed and they were written in such haste—just scribbling down the events of the day or week, as the case might be, without regard to composition. But now I realize that I have not been willing to trust the dear ladies at Room 48. If I am on their hearts enough to expect their prayers, I surely can trust they will forgive my mistakes and, since they know far better than I what would be of interest to publish, I should trust such things to them. . . .

We left Kalgan* the latter part of August, but for some time before were very busy, as we were trying to study Chinese as many hours a day as we could keep our eyes open ; then, too, I had to attend one of the Russian families and, as the distance was twenty-four *li*, before I returned from a trip in a slow-going cart much time was consumed. The lady I was attending was quite well before my return to Peking and her husband, in gratitude, gave the Mission there a very nice present, through me, in money. I asked them to give it to Mrs. McBride, which they kindly consented to do.

When we reached Peking we found a great deal still to be done to the new hospital court and dispensary and I superintended the work myself. During the first two weeks, therefore, I had ample opportunity to air my lately-acquired Chinese and to pick up many expressions in regard to building that I had never heard before. I put on the last finishing touches to-day, when I hung a lot of chromos my father sent me for the hospital. True, they are minus frames, but even as they are, tacked up on the whitewashed walls, they make a fine showing.

The new hospital and dispensary are entered through the gate-house. The waiting-room is in a long, low, one-story building, with paper windows on each side. It contains a brick floor, *kang* and benches. On the west end a door, a few steps higher than the waiting-room, leads into the dispensary. This consists of two rooms and a small store-room in the rear. The first is the dispensing, the other the operating room. Both are neatly fitted up and

* See Miss McKillican's letter, January W. W. W.

convenient. Leaving the dispensary, we enter the hospital court, where are several large trees and rose bushes still in bloom. The court is mostly paved with large, flat bricks, which are a great protection against mud and dust. On the west side are four small, low rooms, very Chinese. The old lady who cooks and cares for the patients occupies one; the others are occupied with cases of contagious disease. On the northwest side are the wards, two large, cheery rooms, capable of holding about sixteen persons. In the center of the court is a pretty little house, which consists of one room on the ground floor and one room and a porch above. The stairs are on the outside, and I suppose that when the Chinese women ascend to that second story they are higher than they have ever been before in their lives. The upper story we use as a class-room, and the lower is the home of the Bible woman and hospital assistant. You may think we are not very spacious, but we feel gay and giddy, indeed, with really clean rooms, clean walls and a court all to ourselves. A door leads out of it into our dwelling court and we can know very easily all that is going on there.

JAPAN.

EVANGELISTIC EFFORTS IN VACATION.

MRS. MCCAULEY wrote from TOKYO, September 22, 1890:

We spent our vacation in Karuizawa, an elevated plain 2,700 feet above sea level. The air was just delicious. We had mountains and foothills all around us and the active volcano of Asamayama near by. The village we were in is a sort of Pompeii, as it was buried to the roofs of the houses one hundred years ago with the ashes and scoria from Asamayama.

The village is small, with perhaps three or four hundred inhabitants — actually without any religion. They were formerly Shintoists, but there are not any priests left and the temple has gone to decay. The Buddhists built one in the village and sent priests for a while, but the people came to the conclusion they did not care for Buddhism and converted the temple into a school-house. This year we rented rooms from the head man of the village and asked him if we might use them twice a week to call the people together and explain our doctrine. He said: "I have no objections; it will entertain the people; they have nothing to amuse them evenings!"

So we pasted up a notice on our front gate and, when the evening came around, we hung a lantern out to guide the people. We took out all the sliding doors in front, had a bright light inside and stationed a Christian servant at the gate to invite all who passed to enter. Mr. Davidson, of the Scotch Mission, helped us. He speaks Japanese just like a native. We had a young man from the Meiji-Gakuin with us, so we could give them something fresh every time. We had from eighty to a hundred present at every meeting.

After a while, Mrs. Davidson and I held meetings twice a week with the children. We had all in the place — from forty to fifty. They always came long before time to begin. Then the Misses Alexander and West sent for two women to come up from the Bible Institute with a baby organ and, with these women, began a Sunday-school for the same children.

These meetings kept up for eight weeks with the same interest. At the last, one man was baptized and two or three grown men were inquiring. Besides these, we had three other meetings weekly. There was not the slightest anti-foreign feeling manifested. We never enjoyed a summer more.

KOREA.

MRS. HERON wrote from SEOUL, October 22, 1890, being in good health and feeling that, like Ezekiel after the death of his wife, she has "no time to mourn, but a work to do." She says:

My plan is to hunt up the people for whom Dr. Heron has done his best work and do all I can for them. I go to visit them in their homes once or twice a week, taking books and texts, and invite them to spend two afternoons a week with me. I use my magic-lantern pictures, telling them the story of Jesus' life and death. Sunday afternoons or evenings I shall again take up my old Bible class and I have a Friday afternoon industrial class. I take in sewing and pay a company of working women for doing it while I talk to them of Jesus or have them listen to reading. So far, I have had from twelve to eighteen ladies on my magic-lantern afternoons.

Yesterday, at the house of the dowager queen's grandnephew, I met a large company of his relatives, many of whom Dr. Heron had treated, and they accepted my invitation to see my pictures on Saturday. To-day I have had some of Dr. Heron's Korean friends to lunch with me and they gladly took away all the books I had to give them. We so need more of the Bible translated and more books for the women.

Dr. Heron's life and death have opened many otherwise closed doors to me and it will be my greatest pleasure to carry his last message wherever I can and in the quiet way in which he did his work.

SIAM.

PROGRESS AT THE CAPITAL.

MRS. MCCLURE wrote from PETCHABURI, October 7, 1890. Referring to a month's stay in Bangkok, where she went on account of little Arthur's illness, she says:

I saw quite a good bit of Miss Cole and her work while there and I can truly say that the school is in a better condition now than ever, due partly to the fact that there are more higher-class girls there.

We found many improvements in Bangkok along the line of public charities — an insane asylum, free hospitals and orphans' home. This latter we visited and found about thirty-five little ones, from a few months to twelve or thirteen years of age. Everything was in beautiful order, from the neat little beds to the abundantly-spread tables. A nice little house was set apart for a play-room, where were an ingenious hobby horse, building blocks, dolls which sung and, in the garden, a swing and croquet set.

THE GUIDES OF THE PEOPLE.

If there are mistakes in this letter credit it partly to the fact that I had visitors (priests) while writing, who insisted on seeing me write; then, as soon as I could get about three words penned they would ask one question after another 'till I had forgotten what I started to write; then they would urge, "Write some more." One wanted me to send to the "outside country" and get him a pair of pillow shams such as I have on my bed. Another liked the blue flowers in my dress and asked for scraps to make the Wat boys a few jackets. The stereoscope and mirror were very interesting, for they rarely see themselves in any but a hand mirror. One who came to see Mr. McClure wants to take music lessons on our organ. Mr. McClure said that he did not know a great deal about music, but the wily priest answered: "Teach me all you know and that will be enough."

A FEW CUPS OF TEA.

We had a social at our house last week; about sixty were present and they did enjoy looking at pictures, chattering and singing and getting their babies weighed. Then the adults wanted to be weighed, until almost the whole company gathered around the poor little "Fairbanks." For refreshments we had tea and cakes and a wonderful tree of sugar-cane for the children. This was made by sticking small pieces of peeled cane into a large trunk and decorating the whole with green leaves. It looked very pretty as it stood on the platter with heaps of the juicy cane piled up at the base. To close the evening the school-girls repeated the Twenty-third Psalm, Mr. McClure read another psalm, we sung a hymn and had prayer and those with babies went home, while others staid to sing longer.

They seemed to like our waiting on them ourselves and some of them just could not refuse the fifth and sixth cups of tea because "Maw" or "Mew" offered it. Miss Cort said: "Give them plenty; it's the nicest, cleanest drink they've had in a long time."

INDIA.

Mrs. Kelso wrote from Saharanpur, September 16, of the death of the wife of Rev. Kanwar Sain:

Sohani was one of the most exemplary Christian women that I have ever known. We have known her for over twenty years and never, in that time, have we heard one word that was not entirely in her favor. Her life was thoroughly consistent and what the loss is to our other Christian women I cannot well express. They have a small house of their own, and there she lived her loving, gentle life ministering in various ways to the women, ever ready to lead in prayer, conduct meetings, comfort the sick and sorrowing; and you might go any time you liked, you would find her with her well-used Bible near her. She and her husband joined the Mission in 1855, among the earliest converts here.

Miss Mary L. Symes wrote, October 1, 1890, from Allahabad, where she has been for two years medical assistant to Dr. Sarah Seward:

I often think many of our blessings may be traced to earnest pleadings at the throne of grace of dear Christians like yourselves and thus there is a bond between us, for we are "workers together with God." . . .

Miss Seward and I live together about a mile from the city where our work lies. The Dispensary is in the city and till recently we were working in the midst of much difficulty in a small, badly-drained house. This year a new building intended for hospital and dispensary has been erected; a second story will be added when the necessary funds are available. In the mean time we are glad to have a suitable place, which was opened in August. Patients come to the Dispensary to be treated and others are visited in their own zenanas.

We have no hospital patients yet, as the wards are still unfurnished for lack of funds. We are liable to be called out at any time of the day or night.

DISPENSARY ROUTINE.

Dispensary hours in the summer, owing to the heat, are from 6.30 to 9.30 A.M., and in winter from 8 to 11 A.M.

On arrival, we find women and children assembled in the front room and are greeted by their salutation, "*Salam Mem Sahib*" ("Peace, lady"). We reply, "*Salam*" and, taking a seat, read and explain either a chapter from the "Peep of Day" or a Gospel narrative. Sometimes we sing to them, though it needs a great deal of practice before we master the native tunes.

After opening services, we adjourn to the next room, where the women come, one by one, for treatment. In the afternoon we are busy making up medicine for next day's use.

On Sunday afternoon we have a class for children on our veranda. Miss Seward has a Bible woman working. She visits thirty-two zenanas and has forty-nine pupils who are taught reading and writing, plain sewing and knitting.

Pray for us that by life or death we may glorify our Lord Jesus Christ and prove faithful to our trust.

HOME DEPARTMENT

MONTHLY MEETING.—*February.*

Scripture Text, 2 Chron. xv., 20.—Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's.

Scripture Reading. Acts xvii., 18–34.

General Topic—Our Missions in China.

"Slowly, but surely, Christ is entering the hearts and lives of the Chinese people and they are happy who prepare the way of His coming and who march with Him towards the final victory."

An excellent résumé of the work—evangelistic, educational and medical—at each of our four missions in China will be found in *The Church* for Feb., '90. Fuller details in Ann. Rep. of B. F. M.

Pray for a blessing upon all this work, upon missionaries in China who have grown old in the service, upon those newly-appointed and upon those laid aside from their loved work. Mention recent deaths and pray for those in bereavement.

Refer to articles in *W. W. W.* for Feb., '90. The Chinaman after he goes back to China (July); A Superior Woman (Sept.); Letters, Feb., April, July, Aug., Sept., Oct. and Dec.

Refer to articles in *The Church*, for Feb., '90. Roman Catholic Missions in China (March); Cheery Words from China (April, p. 294); Hopeful aspect of work in Kwong-Sai (letter, ditto, p. 353); Letter from Ichowfu, the new station in Shantung, from Hangchow and from Ningpo (July, pp. 73 and 74).

A Memorial from Christians of India to the Chinese Government on the Subject of Opium; Interview with Li-Hung-Chang, etc., etc. (*The Church*, Aug., p. 124). Letter from Wei Hien (ditto, p. 174). Chinese Idols and a Mission School pictured and contrasted (pp. 272 and 273, Sept.). Matches in China (ditto, p. 275).

Out of the Opium Den into the Kingdom (*The Church*, Oct., p. 316). Letters from Tungchow, Ningpo and Canton (Nov.). Chefoo Schools. Yellow River Floods. Do our Missionaries know the Chinese Language? (Dec.)

Read "Worship of Heaven by the Emperor" (*Miss. Rev.*, May, '90). Value of a Single Proclamation of the Gospel (July). Are they Rice Christians? (Aug.) Chinese Colonists a Great Evangelizing Agency (Nov.).

Last, but not least, the most notable event of the year in China from a missionary point of view, the Conference held at Shanghai last May; mention the four separate appeals; the most important practical result; statistics given by Dr. Happer, showing progress made since he went to China in 1844. (Refer to *W. W. W.*, Aug., p. 202, *The Church* for Sept. and Oct., and the *Miss. Rev.*, for Sept.)

Let us also "cry mightily to God" that the heart of Protestant Christendom may be so stirred by these appeals that the means may be provided and the laborers sent forth "and that our eyes may see it."

We trust that there will be daily prayer for our missionaries in connection with the Calendar for 1891.

E. M. R.

TENS AGAIN.

The "Missionary Tens" of Hornellsville, N. Y., mentioned in *W. W. W.* February, 1890, now, through Mrs. R. M. Tuttle, make a second year's report from which we give samples:

A Ten that last year came near being a discouraged Ten reports victory perching on its banners. "Began the year with ten, have added five." They took up study systematically and now the hour is too short.

Another Ten reports members suffering from sickness, for whom "we unitedly pray. These hours of communion have deepened the work of grace in our hearts."

One says, "there has been a meeting appointed every week of the year and with one exception all these have been held."

We began last April reading the book of St. John and by the voice of the Tens are going straight through the missionary letters of the New Testament. Some ladies say the reading of God's Word by all is "the loveliest part of the hour." Each Ten has done something for its chosen correspondent in the field, besides making the offering pledged to the Board.

We have received a number of "half-hour letters from missionaries," and expect to keep on sending messages of love to them.

Some Tens are eminently social in character, some lean to literature and in some the spirit of devotion seems the most prominent feature. So all that have a mind to work can work and work together harmoniously. We number one hundred and nineteen.

In Columbus, Ohio, they found a "Chinese Tea Feast," given by a Boys' Band, made an acceptable entertainment. Costumes, queues, lanterns, tea merchants, etc., created the appearance of "an evening in China."

A MISSIONARY SPOOL BOX.*

"Won't you take care of this missionary collection for me while I am away, Miss Hill?" said Mrs. Joy, as, at the close of a pleasant call, she lifted a small box from her lap.

Edith Hill had been wondering why Mrs. Joy carried that little box, its original use having been to hold one dozen Clark's spools, No. 40. "I brought it with me," continued Mrs. Joy, "and procured this box on the way thinking it would be more convenient for you than the envelope which I have kept it in. I leave home to-morrow and may not return. If my husband decides to remain in Ohio, I shall go there from my mother's. There are only eighty cents in the box; you will not find it much care. It belongs to the Woman's Missionary Society of our Church and they have not met for over a year. We had no one to lead the meeting when our pastor's wife was away, so we just dropped it. There was so much work for the Ladies' Aid Society, we could not take time for two meetings and the church needs painting so badly — we ought to work for that first. But some might want to pay up subscriptions and there is a list of members' names in the box."

Edith had left her Eastern home only a few weeks before and found so many new and strange things in this Western village of Maryville that she looked upon the spool box with its contents as a fresh development; but if this were one way of helping she would accept it. She had been trained from babyhood to honor the names Moffat, Henry Martyn, Judson and others, and to give of her little store to the missionary collection at church; now, this new branch of mission work sounded attractive — "Woman's Missionary Society" — she must know all about it; the thought flashed through her mind as she took the spool box and told Mrs. Joy she would gladly take charge of it. With a few more items of information as to the list, Mrs. Joy shortly took her leave, a final one it proved, as they afterward settled in Ohio; so the box and its eighty cents remained with Edith.

Our Heavenly Father often uses very simple means to lead us into new paths of duty. Little Miss Hill knew then of the influence that spool box was to have in drawing her and, through her, many others into loving labor in the cause of foreign missions.

She had brought a letter of introduction to the Presbyterian minister of Maryville and was always welcomed at the parsonage, so she determined to take the first opportunity of calling there to learn about this woman's missionary work. It was a dull wet afternoon and Mr. Harris and his wife were rather depressed as they had been talking over the prayer-meeting. Even the handful of faithful ones were growing less punctual in attendance. "Shall we give it up for the cold weather?" had been the question asked, when Edith, with her face bright and eager, was shown into the room.

"You must have found sunshine somewhere, you look so cheerful!" said Mrs. Harris. Unwrapping the spool box, Edith explained her errand, concluding, "Will you please tell me all about it?" Mrs. Harris was surprised to find that Edith had not in her quiet home heard of the new place for women in missionary work.

She briefly told her of the way meetings are conducted and of methods of work, but of the auxiliary in their own Church she could say nothing hopeful — it had died long ago when she was unable to conduct it and it was useless to try to meet again. Conversation turned to the prayer-meeting — "Was it any use to keep it up with the small attendance?" Edith was afraid they would never come again if it were given up now and added, "Please don't give it up yet; perhaps we shall improve." As she walked home, spool box and prayer-meeting seemed closely connected in her mind and a plan presented itself by which she might perhaps help both at the same time. In the quiet of her own room she asked the Lord to help her in it and she was so eager to begin that she soon found time for it. Before the week closed she managed to visit each lady named on her list and while she asked for the promised subscription, urged her to come to prayer-meeting. Although the excuses for not giving would fill pages, the eighty cents increased to nearly $3, and when Thursday evening brought so many more than usual to the prayer-room, she noticed the glad surprise on the pastor's face, thanked the Lord and took courage.

* We have authority for saying, "the facts here given are facts" and are told "by an Iowa pastrina while rocking the cradle."—Editor.

About this time, fall meeting of Presbytery came to Maryville and the Ladies' Presbyterial meeting with it. There had been no invitation given to the ladies and, being far from the centre of Presbytery, very few delegates came and only two of the officers. Indeed, the whole number present at the morning session could have been counted on the fingers and there was no response to the urgent appeal to reorganize the auxiliary of that particular Church. Maryville ladies shook their heads and whispered to one another, "We must paint the church first," "It is all I can do to attend the Ladies Aid," "Wait until we get a house for our own minister before we send money to the heathen."

But to Edith it was a day of delight as she heard of the great work going on in her own and other lands in a way that brought it right home to her heart. She breathed a prayer that she too might help in this broad field, in whatever way the Saviour might show her.

She became acquainted with the two officers present and the secretary, Mrs. Dayton, gladly answered her questions and supplied her with literature for distribution.

The acquaintance begun at this time ripened into friendship and in after years when Mrs. Dayton spoke of the meeting at Maryville as the poorest and most discouraging she had ever attended, she could yet be thankful for it as the means of bringing them together as missionary workers. Who ever attended a Presbyterial meeting without being helped in some way?

But to return to our spool box. Edith distributed her leaflets and magazines, after reading them herself, so that she was prepared to talk over some item of interest from them with each person visited. She subscribed herself and gained subscribers and continued to carry the spool box on its monthly round as regularly as her time would permit. She always showed interest in the Ladies' Aid Society and won the hearts of many who were indifferent, so that when Miss Hill and her spool box appeared, they always received a welcome.

After one of these calls at the minister's home, Mrs. Harris remarked to her husband, "I really think, dear, if you will announce next Sabbath that the ladies will meet Wednesday afternoon to reorganize the Missionary Society, we shall have a good meeting; Miss Hill is so enthusiastic on the subject and has worked so faithfully." The announcement was made and, of course, they had a good meeting, reorganizing with nine members besides officers.

Did the home work of that Church stand still because of this outside demand? In place of "stated supply," Mr. Harris was installed pastor. A neat parsonage was built on the lot adjoining the church, which was repainted and furnished with a new pulpit.

We could follow the influence of the spool box to a distant Territory, where a member of the Maryville society found a new home and organized a Woman's Auxiliary, and on and on its work has gone and will go on until time shall be no more.

Take whatever the Lord has put into thine hand, ask His blessing upon it and His guidance in its use. "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass." *E. C. W.*

SUGGESTION CORNER.

One of our missionaries, temporarily in this country, writes:

"I have seldom expressed in writing my appreciation of *Woman's Work*, but rarely, if ever, have I received a copy without feeling . . . and how grateful I am to those who have sent it to me from the beginning.

"But since I have been home, another thought has often come to me — why should I receive it gratuitously, when so many others are doing as much for the cause of missions? As long as I belong to the 'For. Miss. Soc. of the Pres. Ch.,' I am glad to accept the kindnesses so freely offered, but as I wish to show my appreciation of *W. W. W.*, I inclose sixty cents, that a copy may be sent to one who loves the cause, but cannot afford to take it."

An officer says:

"A letter of thanks for a Christmas box sent to one of our missionaries in India contains one paragraph so full of *suggestions* for box packers that we ask a place for it in the Corner:

"'What a happy Christmas we can have! Such piles of handkerchiefs and other good things! The baby socks and jackets are so pretty and dainty. I have been thinking of trying to sell the most expensive

dolls and some of the fancy work; and those nice bibs are too dainty for any of our people and if one gave such a handsome doll as the elegant French one in any of our schools, there would be jealousy at once. I am very glad, though, of all the dolls and I am thankful for the buttons. Only a few days before the box came, some of the boys asked me for buttons.'"

THE first meeting in the new year of the Auxiliary at Trenton, N. J., is reported as remarkably inspiring. Each of our mission fields got a mention and eleven prayers were offered in the hour.

SEVERAL prayers, short and specific; "as many take part as possible"—two secrets of a good Auxiliary meeting.

BOOKS RECEIVED.

Mackay of Uganda.* By His Sister. (A. C. Armstrong and Son.) Price, $1.50.

One of the most important missionary books of the period. It was Mackay that Stanley called "the best missionary since Livingstone"; of whom the explorer Grant said, "A score of us could not make a Mackay"; to whom even secular newspapers of American cities paid tribute at the time of his death.

It will be remembered that the Church Missionary Society of England about fifteen years ago opened the Mission on the Victoria Nyanza, in response to Mr. Stanley's appeal to the Christian world, after he had found Uganda and King Mtesa. Mr. A. M. Mackay, a Scotch layman, with a heart burning for Africa turned aside from a money-getting career to be one of the original pioneers of this Mission. He survived all the rest by several years; he never left Africa and his shoulders eventually carried the chief burden of the Mission so that, to most of us at this distance, Uganda meant Mackay.

Only pages of extracts would be a satisfactory notice of this book. After trying to give some worthy impression of it in a few words, we give up in despair and beg our readers to get their impressions first hand and to circulate this book in their homes. If Mackay's life did nothing else, it is an exhibit of lofty Christian heroism in an age that is sometimes called materialistic.

The compiler has done her work admirably, but if it had been for the American instead of the English public fuller extracts from the C. M. S. magazines would have been an advantage.

* *Pron.* Mac-ki, *i* long and accented.

Seven Years in Ceylon: Stories of Mission Life. By MARY and MARGARET W. LEITCH. (American Tract Society.) Price, 75 cents.

This book, by two sisters and dedicated "To our two dear Brothers," is artlessly written and breathes a pure missionary spirit. It is profusely illustrated and suited to attract young people, at the same time that it contains bright pages of mission history which will cheer if not surprise veteran readers.

"*China's Millions*" is the title of a unique and useful exercise in which eighteen persons take part. The scope of it is confined to the one point of *population* in China. Order from Mrs. A. L. Calder, 114 Dearborn Ave., Chicago. Price, 10 cents.

SINCE LAST MONTH.

ARRIVALS.

December 8.—At San Francisco, Rev. C. M. Fisher and family from Japan.
Also, Mrs. J. P. Porter and child from Japan. Address, Spiceland, Ind.
Also, Miss F. E. Porter from Japan. Address, Wellington, Kansas.

DEPARTURES.

December 18.—From San Francisco, Rev. W. M. Baird and wife for Korea.
January 7.—From New York, Rev. T. S. Pond, formerly of the Syria Mission, for Barranquilla, Colombia. Mrs. Pond and the children are in Brooklyn, N. Y.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE Annual Assembly will be held this year in the Third Street Presbyterian Church, Dayton, O. (Rev. A. A. Willitts, D. D., Pastor), on Wednesday and Thursday, April 29 and 30. Further notice may be expected later, but it is not too early to begin planning an April trip to Ohio or to be discussing how your society shall be represented at the meeting.

SIDE by side with this notice, we would put in a reminder that the *Treasurer's books close April 20* and that the blanks for reports have already been sent out. Please furnish your Presbyterial Secretary with all necessary items to make her report complete. If Bands have changed their names, united with other Bands or ceased work, all such changes should be clearly explained. Names of new Auxiliaries and Bands, with address of Secretary, should be reported as soon as organized.

PRESBYTERIAL officers and many other friends will be sorry to miss the name that has so long headed our group of Home Secretaries. Mrs. Posey feels obliged to lay aside the duties of Presbyterial Secretary for the present, but continues with us as Vice-President and is doing invaluable service in committee work. Her former correspondents will find ready help and

sympathy in Mrs. A. L. Massey, who kindly undertakes the work temporarily.

A NEW supply of *A History of a Day* has been printed and is recommended as a good leaflet for thank-offering meetings. Price, 2 cents; 15 cents a dozen.

THE first Tuesday of December brought us a visit from Mrs. W. W. Eddy, of Beirût. It was pleasant to begin the month of prayer for Syria with a look backward over the thirty-nine years which she has given to that land and to hear her tell what God has wrought.

LETTERS are ready from Mrs. DeHeer, Gaboon, Africa; Mrs. Hays, Chefoo, China, and Rev. F. E. Hoskins, Zahleh, Syria.

PREPARATION of new maps has necessarily delayed printing the *Historical Sketches*. The work is being pushed as rapidly as possible and notice will be given when they are ready.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A. M. Visitors welcome.

THE TWENTIETH ANNUAL MEETING of the W. P. B. M. of the Northwest will be held in Peoria, Ill., April 22 and 23. Fuller announcements will soon be sent to each Auxiliary, inclosed with the blanks for reports, which we here request the secretaries to fill out and return *promptly* to the Presbyterial Secretary at the date she gives.

MRS. ALLEN, Treasurer of the North Pacific Board, was with us at one of our Friday meetings and told us of their growth in the three years since organization and brought warm greetings from their ladies. Our Mrs. Holt, formerly of Shanghai, and her husband are doing a good work among the Chinese in Portland.

ANOTHER Friday we greeted Mrs. Campbell, of Portland, Maine, who told us what those Eastern sisters are doing for the outside world.

MR. AND MRS. WHITE, now home after ten years' service, gave us vivid word pictures of the homes and work at Canton, China, and especially at Hainan, where, Mrs. White said, one or two single ladies are urgently needed. Her call was made in such burning words that it seemed as though surely some who heard her would immediately respond.

MR. MCKAY, of Fort Wrangle, Alaska, attended one of our meetings. He had come East for the purpose of raising additional funds for their schools.

WE have bought from Rev. Dr. McKee copies of a memorial volume entitled, "In Memoriam Mrs. Sophronia R. McKee," which we have for sale. It is a record of the remarkable life of one who surmounted difficulties which would appall most strong men, her great love for the cause of missions bearing her on. The volume will incite to more earnest efforts. Dr. McKee desires that the entire proceeds from sales shall go to foreign missions. The price is 35 cents.

A LIMITED number of sets of Annual Reports for the past eleven years may be obtained upon application by paying postage, which amounts to about four cents per volume. These are valuable as a history of the growth and development of our work, both at home and on the field, for the past twenty years. These reports contain addresses by Mrs. Hoge, Mrs. Herrick Johnson, Mrs. Douglass and other officers of the Board.

A NEW leaflet, *Practical Work*, price two cents each, fifteen cents per dozen. For any or all of the above, address the W. P. B. M. of the Northwest, 48 McCormick Block, Chicago, Ill.

DO our Band leaders realize what a storehouse is at hand for them in the bound volumes of *Children's Work?* They do not begin to utilize it. Items, anecdotes, stories, verses, some hymns with original music, exercises, too, are to be found in them. We are sure that if their attention is called to it they will get copies for use in their meetings. They ought to be in every Sunday-school library.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE TWENTY-FIRST ANNUAL MEETING of the Women's Board of Foreign Missions of the Presbyterian Church will be held on Wednesday and Thursday, April 8 and 9, in the Second Presbyterian Church, Auburn, New York.

"AT the Annual and Special Meetings of this Board those entitled to vote shall be the officers, managers and honorary vice-presidents, *ex officio*, and delegates as follows, viz.: two from the Executive Committee of each Presbyterial Society and one for every five (5) Auxiliaries." See By-laws, Article I., Section 4.

Entertainment will be provided for those mentioned above and Presbyterial Societies are requested to see that delegates are appointed in good season and their names and addresses sent to our Recording Secretary at 53 Fifth Avenue, New York City.

Further information will be given in the March magazine, including the name and address of the lady to whom application for entertainment should be made.

THE forms for Annual Reports will be in the hands of the Presbyterial Secretaries before this magazine is received. It is desired that they be promptly distributed and that the Auxiliaries take care to answer all the questions and fill out all the blank spaces and return them promptly to the Presbyterial Secretaries; also that the Presbyterial Secretaries and Treasurers compare notes and see that the names of the societies on their respective books agree. If any changes in

name have been made during the year please give the old name as well as the new.

Special care should be exercised that the number of magazines taken is reported. Last year in a town where there are six societies only one filled those blanks, and a little extra trouble will secure this information.

From Northern New York.

TWO months more and our missionary year will be closed and as we listen to the reports we shall then know whether the hope that was kindled at the Annual Meeting, that this year should be the best in our history, has been fulfilled. It is not yet too late, if we feel that our Society or our Band has not done all it could have done, by individual effort on the part of every member so to utilize the remaining two months that at the Annual Meeting there will be no vain regrets over failure to meet pledges or disappointment over the general results of the work of the Society at large. For, on the consecrated effort of individual members of Auxiliaries and Bands, and not on the officers, however hard they may work and wisely plan, must a society depend for its success.

PLEASE remember that the Treasurer's books close the first week in April. If possible, have the money in her hands by April 1, as Annual Meeting comes the 15th. This allows a very short time for making up the books and preparing the report.

BE sure and fill the blanks, answering all questions, and return them promptly at the time specified and not two or three days or a week later. Promptness in returning the blanks saves much time to the Secretary; besides, it assures a more accurate report.

IF during the busy holiday season you failed to renew your subscription to W.W.W. it is not too late to do it now and, while sending your own, try to secure another to send with it.

From San Francisco.

Board Meeting, first Monday of each month at 933 Sacramento Street; business meeting at 10.30 A. M.; afternoon meeting and exercises by Chinese girls in the Home, at 2 P. M. Visitors welcome.

THE *In His Name Society* of ——— is composed of young ladies and gentlemen. Its leader, a consecrated girl, full of sympathy with young life and with desire that it should be guided into right channels and that Christian life and Christian work should be made attractive, opens her beautiful home for its monthly meetings. The handsome drawing-room is thought none too good for the occasion. The piano stands open. Flowers, lights and bright young faces make a pretty picture.

This is a missionary society. If I were to use the language of "Ashdod" I would call it a "progressive" missionary society; there certainly must be progress in knowledge and culture as these young people proceed monthly, from country to country, studying the different phases of each — geographical, social, political and religious. The "favors" are truth and each "angler" draws a prize.

The meeting runs so smoothly as to suggest no thought of the careful previous preparation. The leader spares no pains. The subject is outlined a month before. A large and comprehensive map of the country to be studied is prepared by her own hand and, that there should be no excuse for lack of material, everything in the way of helps, as books, periodicals, illustrations, is provided. Each one who takes part seems to feel the personal magnetism and to catch the enthusiasm of the leader.

The living missionary, *en route* for home or field, often finds his way to that hospitable home and seldom leaves without paying tribute to the Society by a talk about missions.

Generally, something original and unexpected adds to the interest of the regular programme, after which comes the social hour and conversation and often simple refreshments round out a pleasant and profitable evening.

I will try to describe the evening devoted to Persia. I will give it the name of the last fashionable "fad" and christen it a "Cobweb Party," premising that our web, when completed, was much more substantial than the filmy, evanescent, dew-bespangled wonder that is born under the starlight to die under the sunlight.

The cords that were to lead these seekers after hidden wisdom were all drawn from God's treasure house of "things new and old"— twenty-seven texts of Scripture, covering four thousand years, from the cradle of the human race to the manger cradle at Bethlehem — all centering in Persia.

There was the Ethnological Strand, beginning in the Garden of Eden — the story of the races; the Genealogical Strand, winding among the old settlers, the pioneers of humanity, the first families who came over in the Noachin *Mayflower;* the Strand Prophetical, the Cyrus of Isaiah, God's Shepherd, "who should perform all his pleasure," meeting the Strand Historical in Cyrus, King of Persia, the builder of Jerusalem; the Strand Geographical, the one hundred and twenty provinces over which King Ahasuerus reigned. Biographical Strands were numerous: Ezra, the pious scribe; Nehemiah, the patriot; Mordecai, the Jew; Haman, the intriguer; Ahasuerus, the king; heroic Queen Esther, and the "Wise Men of the East," all contributing to the effect.

Lastly, the Providential Strand, the woof binding all into a harmonious whole, the wonderful web — God's dealings with ancient Persia — a fit introduction to modern Persia, its inhabitants, its missions, its modern heroes and martyrs. The same God of Providence rules over all — All-seeing and Wonder-working. Should we not work in faith and hope when we know that God has worked before us and is working with us?

Mrs. J. B. Stewart.

NEW AUXILIARIES AND BANDS.

ILLINOIS.

Watseka.

MICHIGAN.

Pontiac, Sunday Afternoon S. D. Circle.

MINNESOTA.

Buffalo.

NEW JERSEY.

Liberty Corner.
New Gretna.

NEW YORK.

Kingston, "Missionary Chips."
Wappingers Falls.

OHIO.

Bellaire, Buds of Promise.
" Chalfant Bd.
Freeport, Golden Links.
Mifflin, Mary Clark Bd.
Reiley.

PENNSYLVANIA.

Butler, Y. P. S. C. E.
Germantown, 1st Ch., Travelers' Club.
Langcliffe, Niles.
McDonald, Earnest Workers.
North East, Do What We Can Bd.
" " Young People's Soc.
Philadelphia, Northminster Ch., William W. Allen Bd.
Phillipsburg.
Portland.
Shickshinny, Annie Morton Bd.
Sunville, Busy Bees.

RHODE ISLAND.

Woonsocket.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from December 1, 1890.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, Aisquith St., 32; Boundary Ave., 98.30; 1st, 225; 2d, 45, Willing Hearts, 20; Lafayette Sq., 30.70, Earnest Workers, 23.86; Lonaconing, 25; Taneytown, 57.50, Bd., 3.50; Mrs. J. B. Moore Bristor, 135, 695.86

BLAIRSVILLE.—Beulah, 3; Blairsville, 27.12; Derry, 27, Bessie Milliken Bd., 17.51, Theophilus Bd., 39.50; Ligonier, 15; Morellville, 10; New Alexandria, 12; New Salem, Br. of Congruity, 10.25; Poke Run, 5, Silver Links, 19; Salem, Miss M. McChesney, 1.10, Miss L. McChesney, 1; a member of Pres. Soc., 50, 237.38

BUTLER.—Butler, Christian Endeavor, 20.00

CHESTER.—Chester, 2d, 15; Coatesville, 25; E. Whiteland, 9; Honey Brook, 75; Lincoln, Willing Helpers, Christmas off., 1.20; Media, 42.64, Annie G. Dale Bd., 30; Oxford, 1st (th. off., 63), 313, American Chapter, 65, Syrian Chapter, 50; Trinity, 12, Boys' Bd., 4.25, Mustard Seeds, 2; Wayne, In His Name Bd., 2.66; West Chester (th. off., 167.41), 217.41, 864.16

CLEVELAND.—Cleveland, 1st, 270, Calvary Soc., 20.25, Fidelia Fisk Bd., 50; Cleveland, 2d, 245, Mrs. Benedict, 5; Beckwith, 17.38; North, 16, Forget-me-not Bd., 10; Wilson Ave., 17; E. Cleveland, Birthday Bd., 10; Akron, 10; Painesville, Lake Erie Sem., 30; Guilford, 8, 708.63

DAYTON.—Dayton, Third St., 300; Middletown, 30.70; New Jersey, 11.25; Piqua, 50; Springfield, 1st, 62, Y. L. B., 5; Springfield, 2d, 27, Earnest Workers, 4, North Side Chapel, Young Recruits, 1; Seven Mile, 6; Troy, 25, 2d Soc., 18.75; Xenia, 38; Yellow Springs, Fred Coan Bd., 8, 586.70

ERIE.—Bradford, Silver Link Bd., 25, Busy Workers, 10; Cool Spring, 4.85; Edinboro', 11.64; Erie, Park, Y. L. B., 20; Franklin, 50; Girard, 7.21; Meadville, 2d, 30.55; Mercer, 1st, 25.28; Oil City, 25, 209 53

HUNTINGDON.—Altoona, 3d, Willing to Help Bd., 1.02

KINGSTON.—Bethel, 8; Chattanooga, 2d, 57.70, Y. L. B., 30, Violet Bd., 5; Grand View, 10, 110.70

LEHIGH.—Allentown, 18, Helpers, 8; Audenried, 7.62; Catasauqua, 1st, 16, Busy Bees, 40; Catasauqua, Bridge St., Bd., 20; Easton, 1st, 35; Easton, Brainerd, 30.25, Y. L. C., 35; Easton, 2d, 49.19; Hazleton, 35.24; Hokendauqua, 7, Cheerful Workers, 7.85; Mauch Chunk, 30; Port Carbon, 8; Reading, 1st, 32.70, Sparkling Gems, 25; Summit Hill, 15, 419.85

MARION.—Delaware, Y. P. S., 100; Trenton, 18; West Berlin, 7, Youthful Warriors, 4.25, 129.25

MORRIS AND ORANGE.—Orange, 1st, 125.00

NORTHUMBERLAND.—Bloomsburg, 70, Neal Bd., 20.15; Danville, Grove, 18.97; Danville, Mahoning, 19.52; Jersey Shore, 35; Lock Haven, 18.62; Linden, 5; Milton, 35; Washington, 39.65; Williamsport, 2d, 93.85, Y. L. B., 70, Ministering Children, 17.80. 443.56

PHILADELPHIA.—Atonement, Olive Br. Bd., 2; Calvary, Humphrey Bd., 50; 1st, add'l, *sp.*, 5; Holland, 25, King's Messengers, 40; Eastburn Mariners, Round the World Bd., 8.38; West Spruce St., 430.25, Mrs. A. L. Massey, 1,000, E. M. S., 2; Pres. Soc., bal. from Y. P. meeting, 6.60, 1,560.23

PHILADELPHIA, CENTRAL.—Arch St., Mizpah Bd., 25, Joy Bells, 40; Cohocksink, 26; Mantua, King's Messengers, 5; N. Broad St., 232, Harper Bd., 125; Olivet, 150, Graham Bd., 9; Oxford, 100; Princeton, Hastings Bd., 11.35, Y. L. B., 31, Helping Hands, 10; Shepherd, 75; West Arch St., Y. P. B., 100, 939 35

PORTSMOUTH.—Ironton, 20.60; Jackson, 5.25; Manchester, 8.25; Mt. Leigh, 7; Portsmouth, 1st, 14.60; cash, 6 cts., 55.76

WASHINGTON CITY.—H. V. A. Craighead, 25, Alice W. Craighead, 10, 35.00

WEST VIRGINIA.—Ravenswood, 10.12; Spencer, 4.62, 23.74

LEGACY.—Mrs. Eliza H. McGee, dec'd, Columbus, O., 30.00

MISCELLANEOUS.—Andrews Bay, Fla., Miss E. W. Ward, 90 cts.; New Wilmington, Pa., W. M. and A. Dunlap, 3; Philadelphia, a friend, 5; E. G., 10; Stevensville, Pa., Arthur H. Adams, 2; Wilkes-Barre, Pa., Z., 5; a lady in Colorado, 2; interest on investments, 293.69; interest on deposits, 79.80, 431.39

Total for December, 1890,	$7,607.01
Total since May 1, 1890,	$39,505.92

Boxes have been sent by In His Name Bd., Wayne, Pa., to Miss Lane, Nanking; value, $18.10; Coral Workers, Phillipsburg, N. J., to Miss Miller, Yankton Agency, and to Miss Dickson, Pine Ridge, S. Dakota.

MRS. JULIA M. FISHBURN, *Treas.*,
January 1, 1891. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to December 20, 1890.

ALTON.—Carlyle, 5; Carrollton, 25; Virden, 7.75; Rockwood, Ebenezer Ch., 3 (less Pres. ex., 1.13), 39.62

BLOOMINGTON.—Bement, 46.99; Bloomington, 2d, Stevenson Bd., 22.20; Champaign, 47.05; Danville, 25, S. S. M. S., 13; Heyworth, 10; Lexington, 17.35; Onarga, 28; Pontiac, 30; Selma, 11.55; Tolono, 11.73; Towanda, 16, 278.87

CEDAR RAPIDS.—Cedar Rapids, 1st, 55.00

CENTRAL DAKOTA.—Blunt, Golden Rule Bd., 6.25; Brookings, 6.76, Circle, 7.27, Good Will Bd., 26.70; Huron, 8.85, Cheerful Doers, 9.13, 64.96

CHICAGO.—Arlington Heights, S. S., 23.76; Chicago, 1st, 50.25, Mr. J. N. Field, of Manchester, England, 150; 2d, 92; 3d, 100; 4th, 154, Mothers' Mite S., 6.80, Y.P.S., 178.50; 6th, 58.05, S. S., 21.14; Campbell Park Ch., 7.36; Ch. of the Covenant, 8.05; Fullerton Ave. Ch., 21; Jefferson Park Ch., 12; Lake Forest, 41, Y. P. S., 16.50, Steady Streams, 9.67, S. S., 55; Maywood, 5; Oak Park, 30; River Forest, S. S., 7.69, Extra Cent Box, 5, Mrs. H. M. Severance, 5; Pres. Christian Endeavor Socs., of Chicago Union, 71.20; anon., 1, 1,129.97

CHIPPEWA.—West Superior, Earnest Workers, 5.00

CRAWFORDSVILLE.—Attica, 14.60, Ass'n of Fountain Co., 3.75; Bethany Ch., S.S., 27.45; Crawfordsville, Centre Ch., 25; Dana, 13; Delphi, 23.49; Hopewell Ch., 6.85; Lafayette, 1st, 27; 2d, 50; Ladoga, 4.47; Newtown, 5.40, Buds of Promise, 5.32; Rockville, 40; Thorntown, 5; Waveland, 10, 261.33

DENVER.—Denver, Westminster Ch., 3.30

DETROIT.—Ann Arbor, 69.60; Detroit, Jefferson Ave. Ch., 10; Memorial Ch., 19.16, Y.L.M.S., 14; Trumbull Ave. Ch., 55; Westminster Ch., 60, Lyon Bd., 25; Independence, 1st, 2; Pontiac, Y.L.M.S., 7.50; Ypsilanti, 33.64, Legacy of Mrs. Maria Morgan, 150, 445.90

DUBUQUE.—Dubuque, 2d, 30, Y. L. S., 16.05; Hopkinton, 5.11, Y. P. S., 2.67, Steady Streams, 2.80; Jesup, Mrs. and Miss Laird, 1.50; West Union, Willing Workers, 2, 60.13

FARGO.—Tower City, 7.00

FORT DODGE.—Fonda, Mrs. R. E. Flickinger, 10.00

FORT WAYNE.—Fort Wayne, 1st, 61.34, Mrs. D. B. Wells's cl., 10.50; Goshen, 33.26, 105.10

FLINT.—Caro, 5.90, Lend a Hand Bd., 3.55; Lapeer, 17.64; Vassar, 17.64, 44.73

FREEPORT.—Freeport, Seed Sowers, 22.62; Harvard, 6.41; East Rockford, Westminster Ch., 6; Winnebago, 25, 60.03

GRAND RAPIDS.—Grand Rapids, Westminster Ch., 40 07; Immanuel Ch., Y. L. M. S., 10; 1st, 10; Evart, 5; Ionia, 7.60, 72.67

INDIANAPOLIS.—Indianapolis, 2d, Mr. Wm. S. Hubbard,

425; Tabernacle Ch., 100, 525.00
LANSING.—Albion, 25; Battle Creek, 20; Homer. 20; Lansing, 1st, 21.44, S. S., 7.54; Marshall, 20; Oneida, 10, S. S., 1.53; Parma, 14, 139.51
LIMA.—Findlay, 19; Lima, King's Daughters, 21.50, 40.50
LOGANSPORT.—Concord Ch., 3.40; La Porte, 48.69; Meadow Lake Ch., 5; Michigan City, 7.48; Mishawaka, 4.84; Pisgah Ch., 12.89; Plymouth, 7.38; Remington, S. S., 3.50; Rochester, 3.57; South Bend, 1st, 15; Valparaiso, 15.80; W. Union Ch., 1.33, 128.88
MANKATO.—Jackson, Y.P.S.C.E., 5.14; Lu Verne, 11.06, Y.P.S.C.E., 4.37; Mankato, 17.50, Mrs. A. M. Willard, 27.50; Pipestone, 1.50; Worthington, 21.75, 88.82
MILWAUKEE.—Beaver Dam, 1st, 1.22; Milwaukee, Calvary Ch., 55; Immanuel Ch., 100; Ottawa, 1.50, 157.72
MUNCIE.—Marion, 7.50; New Hope, 2.75; Peru, 11.41; Wabash, 11.95, Cheerful Givers, 22.38; Winchester, 2.75; (less Pres. ex., 10 cts.), 58.64
NIOBRARA.—Hartington, 5; Oakdale, Mrs. Wilson and daughter, 7.25; Ponca, 10, 22.25
OTTAWA.—Plato Ch., Helping Hands, 12.25
PEORIA.—Canton, pr. off., 83.00
PETOSKEY.—Cadillac, 15; Boyne City, 60 cts.; Harbor Springs, 2.90; Petoskey, 5, 23.50
PUEBLO.—Canon City, 15, Y.P.S.C.E., 30; Monument, Y. P.S.C.E., 2.50; Monte Vista, Gleaners, 20, 67.50
RED RIVER.—Crookston, 5.15; Fisher, 10; Hallock, 14.10, Bd., 5.47; Moorhead, 45.24, 79.96
ROCK RIVER.—Ashton, Y. P. S. C. E., 10.50
SAGINAW.—Bay City, 45.75, Wight Bd., 1.74, S. S., 20.50; W. Bay City, 12, 79.99
ST. PAUL.—Buffalo, 20.16; Minneapolis, Andrew Ch., 12; Highland Park Ch., 7.35; Shiloh Ch., E. B. Caldwell Bd., 19; Westminster Ch., 64.35, Y. L. M. S., 30; Stillwater, 15; St. Croix Falls, 10; St. Paul, Central Ch., Boys' Bd., 10; Dayton Ave. Ch., 50, S. S., 29.50; House of Hope Ch., 115, Boys' Bd., 3, 385.36
SCHUYLER.—Appanoose Ch., 20; Chili, 5; Mt. Sterling, Cheerful Givers, 25; Quincy, 13, 63.00
VINCENNES.—Vincennes, 7.30; Indiana Ch., 6, 13.30
WHITEWATER.—College Corner, 7.65; Connersville, 46.70; Greensburg, 51.75; Harmony Ch., 2.50; Knightstown, 3.43; Liberty, 2.50; Mt. Carmel, 5; Richmond, 32.47; Rushville, 13.50; Shelbyville, 12.50, S. S., 13.80, 191.80
MISCELLANEOUS.—By sale of gold, 3.50

Total for month, $4.818.59
Previously acknowledged, 32,808.77

Total from April 20, 1890, $37,627.36

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Dec. 20, 1890. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1890.

BINGHAMTON.—Bainbridge, 11.50; Binghamton, 1st, S. S., 50; Cortland, for debt, 38; Waverly, 19 20; Windsor, 17, p. off., 18, 153.70
BROOKLYN.—Ainslie St., 11.30; Classon Ave., 58.33, p. off., 37 73; 1st, 16.42, p. off., 66.38; Franklin Ave., 5.90, p. off., 2.22; Greene Ave., 2.92; Memorial, 35; Prospect Heights, 50; 2d, 11.41; S. Third St., 29.16, p. off., 41.83; Throop Ave., 41.38; Westminster, 26.60; Stapleton, S. I., 1st, 32.08; Pres. Soc., 7.93, 476.59
BUFFALO.—Buffalo, Calvary, 38.44, Miss. Bd., 25; North, 43.30; Wells St., 10; West Side, 12.25, S. S., 5.25, 134.24
CAYUGA.—Auburn, Westminster, 3.89; Cayuga, 8; Fair Haven, 3; Sennett, 4, 18.89
EBENEZER, KY.—Frankfort, 50; Lexington, 2d, p. off., 42.15; Mount Sterling, 5.55, 97.70
GENESEE.—Warsaw, p. off., 56, Busy Bees, 10, 66.00
LONG ISLAND.—Bridgehampton, 15.18, for the debt, 1, p. off., 20.55; Cutchogue, 15, S. S. Miss. Bd., 7.50; East Moriches, Miss. Bd., 6; Middle Island, Middletown, p. off., 19.12; Moriches, p. off., 37.28; Sag Harbor, 5.93; Setauket, p. off., 17.20; West Hampton, 24.49; Yaphank, Longwood Bd., 5.67, 174.92
LOUISVILLE, KY.—Kuttawa, 30, King's Daughters, th. off., 5; Louisville, Central, 25, Miss. Bd., 10; College St., 25, 95.00
LYONS.—East Palmyra, 31.36; Lyons, 42.80; Palmyra, 12, 86.16
MORRIS AND ORANGE, N. J.—Morristown, 1st, 125; South St., 150, 275.00
NEW YORK.—Calvary, Pastor's Aid Soc., 13; Fifth Ave., Seed Sowers, 17.28; 4th, Silver Links, 63; Fourth Ave., 35, Miss. Bd., 35; Madison Sq., 145, friends, 500; Mount Washington Valley, p. off., 24.30; Park, Seekers for Pearls, 60.10, Light Bearers, 3; Washington Heights, 20; Westminster, 30.66, 946.34
NIAGARA.—Albion, p. off., 49; Holley, p. off., 6.32; Knowlesville, p. off., 7; Lewiston, 140, p. off., 3.60; Lockport, Calvary, p. off., 95 cts.; 1st, p. off., 38.05, Y. L. S., p. off., 4.50; 2d, p. off., 12.65, King's Daughters, p. off., 2.65, Cheerful Givers, p. off., 70 cts.; Medina, p. off., 20.58; Niagara Falls, p. off., 15.50; Somerset, p. off., 4.75, 167.65
NORTH RIVER.—Amenia, South, Wassaic Miss. Cir., 6; Cold Spring, Willing Workers, 2; Pine Plains, 10; Poughkeepsie, 91, 109.00
ROCHESTER.—Brighton, 8; Dansville, 50, Humming Bird Bd., 12.10; Groveland, 4.75, Y. L. Aid Soc., 5; Moscow, 10; Rochester, Brick, 125; 1st, 25; 3d, 20, Y. L. S., 20; Westminster, 20.44, 300.29
SYRACUSE.—Canastota, 11.43; Fayetteville, Y. L. Cir., 12; Fulton, 37; Marcellus, 13.02, 73.45
WESTCHESTER.—Mount Vernon, p. off., 36.50; New Haven, Conn., through Mrs. Condict, 3.31; New Rochelle, 10; Peekskill, 1st, 125; 1st and 2d, p. off., 37.95; Thompsonville, Conn., S. S., 50; Yonkers, Westminster, 25, 287.76
MISCELLANEOUS.—Brooklyn, Legacy of Jennie A. Oram, 500; Miss Mary Robinson, 10; Mrs. S. M. Jaques, 1.40, 511.40

Total, $3,974.09
Total receipts from April 1, $27,910.34

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
44 West Twenty-fifth St., New York City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for December, 1890.

AUSTIN.—Brownwood, 5.40
EMPORIA.—Wichita, King's Daughters, 15.00
HIGHLAND.—Highland, 5.00
KANSAS CITY.—Brownington, Bd., 21.40; Kansas City, 1st, 35.55; 2d, 150; 5th, Y. L. S., 15, 221.95
LARNED.—Halstead, 3; Hutchinson, 22.88, Y. L. B., 6.25, Pearl Gatherers, 5; Larned, 2.20; Lyons, 5; McPherson, 8, 52 33
OZARK.—Eureka Springs, 5.00
PLATTE.—Albany, 5; Carrolton, 10; King City, Bd., 1; Maryville, 12.55; St. Joe, Westminster, 8, 36.55
ST. LOUIS.—Pleasant Hill, .50
SOLOMON.—Abilene, 5.15; Belleville, 6, S.S.M.S., 8; Beloit, 5.62; Concordia, 1.30; Mankato, 5; Minneapolis, 13.22; Solomon City, 75 cts.; Salina, 4; Wilson, 4.30, 53.34
TRINITY.—Dallas, 2d Ch., 12.50
TOPEKA.—Clay Center, Y. P. M. S., 5; Lawrence Ch., 10; Manhattan, 1st Ch., Boys' Bd., 10; Topeka, 2d Ch., 5, 30.00

Total receipts for month, $437.57
Previously acknowledged, 2,705,41

Total rec'pts for Foreign Fund since Apr. 1, 1890, $3,142.98

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions from November 22, 1890.

BENICIA.—Healdsburg, 2.50; Mendocino, 12.50; San Rafael, 18.75; Santa Rosa, Mary Lyon Soc., 6.75; St. Helena, 10, 50.50
LOS ANGELES.—Los Angeles, 25.00
SAN FRANCISCO.—Mills College, Tolman Bd., 35; Oakland, 1st, 23, Sublette Bd., 50, King's Messengers, 4.50; Brooklyn, 50, Sailor Bd., 50; San Francisco, 1st, 270.15, Calvary, 31.25, S. S., 100; North Temescal, 10; Westminster, 15.70, Faithful Workers, 10, 649.60
SACRAMENTO.—Sacramento, Westminster Ch., 25.00
SAN JOSÉ.—San José, 1st Ch., 53.50
MISCELLANEOUS.—Board received at the Home, 100; Canadian Woman's Board of Missions of Montreal, 75, 175.00

Total for month, $978.60
Previously acknowledged, 2,778.19

Total, $3,756,79

MRS. L. A. KELLEY, *Treas.*,
933 Sacramento St., San Francisco, Cal.
Dec. 22, 1890.